The Missionary Herald

VOLUME CIX AUGUST 1913 NUMBER 8

A SURPLUS or a deficit? That's the question this month of August is once more to decide. What is to be the outcome of the Board's financial year? Is the balance to be on the right or the wrong side? Much hangs on that question; not of sentiment alone, but of stern, hard fact. It affects the future; shapes the unformed new year of activity on every one of the twenty fields; bears its message, good or ill, to each of the 600 missionaries toiling with eager heart; makes answer, yes or no, to the call of awakening lands, and new and amazing opportunities. What happens to the treasury of the Board in this August, most idle, irresponsible, and often most selfish month of the year, will, it is likely, set the pace of the foreign missionary work for at least a twelvemonth.

This Crucial Month

PRESS dispatches from Mexico have reported the closing in on Chihuahua of the Maderista forces, thus cutting it off from communication with the outer world. A letter from Rev. Alden B. Case, dated at Chihuahua June 11, indicated the expectation of some such attack. Meanwhile the missionaries were busy at their tasks. The annual meeting of the mission had just been held there, and both Mr. Case and Mr. Wright had been able to make trips to other points, such as Guerrero and Parral. Mr. Case was hoping to be able to get through to El Paso and Hermosillo. He reports that evangelical families at Guerrero have suffered severely in the revolution; there are few of them that have not lost a father, husband, or son. The city presents an abandoned and ruined appearance; the men were mostly absent, some in hiding, others with the Constitutionalists in the mountains. Through all the disturbances the Sunday school has been maintained; the Sunday Mr. Case was there the attendance included twenty-five children and eleven adults.

Chihuahua a Storm Center

MR. CASE relates the following significant incident of his recent trip:—

"I find Mexicans everywhere I go who have an ardent admiration for the United States and its people. While in Guerrero last week we had one afternoon a prayer meeting in the church. I had expressed the conviction that the gospel furnishes the only remedy for the evils which afflict Mexico. When I had finished, a very intelligent sister arose and in earnest words gave expression to the same belief; continuing she said, 'Our great neighbor on the north is the most advanced and prosperous nation of the earth.' Then looking at the young people and children before her she asked, 'Do you know why the United States is such a great people?' She evidently expected to answer her own question, but she did not have the opportunity, for instantly a bright girl of fifteen, recently returned from our Colegio Chihuahuense, sprang to her feet and gave a beautifully worded sketch of the Pilgrim Fathers, why they came and what they founded. The congregation listened with intense interest, and when the girl had finished, the woman, who was still standing, said: 'Yes, and who were the Europeans who came to

The Pilgrim Fathers and the Spaniards

Mexico? What were their motives and what religion did they bring?' She then sketched briefly the early history of Mexico, and concluded her talk by saying, 'Our only hope of peace and prosperity is in knowing and practicing the teachings of Jesus.' "

Another Hand of Help for Turkey

ANOTHER of the young men ordained to foreign missionary work at the Salem Centennial, February 6, 1912, has gone to his field: Rev. James Kerr Lyman, designated to the Central Turkey Mission. Mr. Lyman was born in Illinois, but his home was early transferred to the state of Washington. He was educated in the public schools of Dayton and at Whitman Academy and Whitman College, Walla Walla, being graduated from the college in 1907. After graduation he spent two years as Young Men's Christian Association student secretary for Oregon. He then entered Oberlin Theological Seminary, from which he was graduated in 1912. The year since has been spent in study at the Hartford School of Missions. In addition to this varied training, Mr. Lyman has had the practical experience of a Western rancher, and has tried his hand "as a blacksmith, machinist, horseman, teamster, horse doctor, etc." He became a Student Volunteer in college days. He goes to Turkey in the hope of being able to work specially for its Moslem people.

Another Balkan War

THAT which was feared has come to pass; the Allies, who held together amazingly while they were fighting Turkey, have now broken apart and are fighting one another over the territory won from their common oppressor. It is a sad spectacle and portentous: a war which began as a revolt against tyranny, a blow for freedom, degenerating into a squabble over the division of the spoils. One cannot say where it will lead or how it will end. Each side claims victories and charges the responsibility for the present fighting on the other. The warfare is fierce, said to be more deadly than in the battles against Turkey. Apparently the great Powers will not interfere, at least for a while. It comes about that all the other Balkan states are allied against Bulgaria, which would indicate a terrific struggle. And there are signs of Turkey's inclination to take a hand in the emergency in the hope of regaining some of her lost advantage. The marvel is that men, money, and supplies can be found for a new war; it seemed that these small states were well-nigh exhausted by their previous sacrifices. With their fields untilled and their men drawn from village and town where the women and children were left famishing, with industry stopped and expenditures raised to a war footing, it was believed that the Balkan states would be compelled to seek peace and pursue it for a considerable period. But, aflame with pride and greed and left to their own way, they now plunge into ruinous strife among themselves.

The Missionaries in the Zone of Battle

A CABLE dispatch from Salonica, received at the Board Rooms July 2, brought the welcome information that the missionaries there were safe amid the tumult of fighting between the Greeks and Bulgarians for the possession of that city. It would have been cruel indeed if those who had rendered efficient and self-sacrificing aid in the relief work following the capture of Salonica from the Turks by the Allies had now become the victims of the soldiers whom they had then impartially helped. But it was none the less reassuring that the representatives of the American Board were "still on the job" amid the scenes of disorder, suffering, and fear that have reappeared at Salonica. For

them and for their colleagues at Monastir, as also for those amid the anxieties and burdens of the stations in Bulgaria, our heartfelt prayers ascend.

Twenty-seven Murders in a Month

TURKEY'S troubles are not only where her soldiers are found; in some respects the situation is worse where they are wanting. The mobilizing of her army has left unprotected regions that need a firm rule. Eastern Armenia is one such. There the Kurds have recognized their chance to plunder and have terrorized villages and districts; Armenians have been seized and held for ransom or killed at once. In certain districts round Bitlis it was computed that there were twenty-seven murders within a month. The depression among the Armenians is great; all who are able are trying to get away. Fifty are on the point of leaving Bitlis. Those left behind are being driven to desperation; they incline either to appeal to the Russian consul for protection or to flee to the mountains and defend themselves as best they can.

The First Response

IT is a pleasure to record, in connection with Miss Mead's "hint" as to the need of United States flags in the Peking Mission compound (page 370), what was the action thereon of the First Congregational Church of Chicago, her home church. At the weekly meeting of June 18 a flag, the largest made, was exhibited and ordered sent to Miss Mead with the following letter of explanation:—

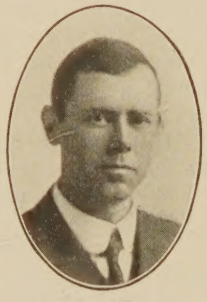
"Your letter of May 13 was read in prayer meeting last Wednesday evening, and the appeal for a United States flag for the compound of the American Board mission met with a cordial response in the hearts of our people. The money was readily subscribed, and a beautiful flag, 12½ x 25 feet, will be forwarded to you by parcel post.

"Will you kindly act as the representative of the New First Congregational Church of Chicago, at a suitable meeting in the near future, and present this flag on its behalf to the North China Union Woman's College, for use in the compound, accompanying the gift with the best wishes and prayers of the New First Church that the college may continue a power for righteousness in China at this time of wonderful opportunity.

"We trust that the occasion may never arise to raise this flag as a protection from harm, but that it may ever serve as an emblem of good will and loyalty to all that is good, a token of the warm Christian friendship of America to the new Republic of China, as well as a reminder of our loving interest in your great work."

From Australia to India via America

"THY sons shall come from far," said the prophet, foretelling the glory of the coming day. The American Board finds its workers from a constantly widening field. Rev. Albert J. Saunders, sailing this month for his work in South India, was born in South Australia, of English and Scotch parentage; was educated in the public schools of Victoria, with high school and college courses at Scotch College, Melbourne, and Texas Christian University. Theological and graduate work was pursued at Chicago University, leading to the receipt of the degree of PH.D. Mr. Saunders was brought up in the Disciples' Church, and has been engaged in active ministerial work for twelve years. His missionary interest is of long standing and his bent is toward educational work, for which he has specially prepared himself. He is designated to the Madura Mission, with the expectation that he will become instructor in science at the American College, Madura. He goes to his field



via Australia, whence he anticipates the company of his bride, now Miss Jessie E. M. Moysey, of Victoria.

"He Being Dead yet Speaketh"

THE setting of the headstone of Dr. DeForest's grave at Sendai so that it has two faces, the English and Japanese inscriptions being given equal prominence and honor, is a mute witness to his thought of the two nations, which some false patriots on both sides are now trying to embroil in conflict. One can imagine how the good Doctor's heart would have leaped to plead for peace and good will between the peoples both of whom he trusted and loved. The Japanese inscription on the monument reads, "Fourth Order of Merit—American Doctor of Divinity—DeForest Grave."

A Mid-Pacific Message

"HAWAII has had longer and more intimate experience with Chinese and Japanese workingmen and on a larger scale than any other community dominated by Anglo-Saxon influence. Hence it is possible for us to speak with a closer knowledge of the inside of such a question as that which has been brought to the front by the recent California anti-alien legislation than any mainland community." So says a letter signed by eighteen men of Hawaii, educators, ministers, merchants, Young Men's Christian Association officials, etc., commending to attention an address of Dr. Doremus Scudder's, delivered in Honolulu recently and entitled, "Our Nation's Duty to Japan." Two or three sentences taken from this address will indicate its tenor:—

"It is singular how this entire question revolves about that inevitable privilege of naturalization. Governor Johnson is right enough. The California law is not so much at fault, though the motive for it may be. Other states have a like law. Aliens who will not become citizens have no inherent right to own land in a community with which they refuse to amalgamate. The trouble is with the national law that will not let the Eastern Asiatic become a citizen. . . .

"All this talk of Mongolian descent is laughable. We welcome the Hungarians to citizenship, yet their ancestors were pure Mongolians, and many of the Russians have far more Mongolian blood than the Japanese. The distinction will not hold water. In this day of human solidarity, when we are learning how intricately races have blended and how truly alike physically and spiritually we all are, it is impossible to draw such lines as Mongolian or white or black. . . .

"No, the question can be treated by Christian America only in one way. Jesus Christ pointed out the way. 'One is your Master, even the Christ; and all ye are brethren.'"

The California Incident Again

THERE are various aspects to the disturbance between Japan and the United States over the California trouble; while in some the case is distressing and even alarming, in others it looks more bearable. Rev. Hilton Pedley writes that while the affair has stirred the country from end to end, and while it has brought out a good deal of vitriol, it has also called forth some very thoughtful remarks on the part of Christian leaders; several see in this problem Japan's second great chance to free herself from provincialism and bid her nationals join hands heartily with the people to whose land they immigrate. Ancestral worship and incidentally the unique attitude of the Japanese toward their emperor are getting hard knocks in these days. A prominent Kumi-ai leader declared that this agitation was the greatest

experience for Japan since the days of Perry. With the right of citizenship secured in America, the weaning process will begin in earnest, and then it will be seen what Japan really has to contribute to the American national characteristics. Mr. Tokutomi's effort to gird at the overpowering attitude of the white race proves a boomerang, as most of his words fly back to hit Japan for its attitude to China and Korea.

The American Board at Gettysburg

THE American Board was not left without a representative in the marvelous Gettysburg celebration. Rev. Albert W. Clark, D.D., its missionary at Prague, Austria, was with the Vermont "boys" (he was a Vermonter when he went to the war) and was made their chaplain for the exercises connected with the unveiling of a monument to General Wells, who commanded in the famous charge of the Vermont men.

One Less Mission, but No Less Work

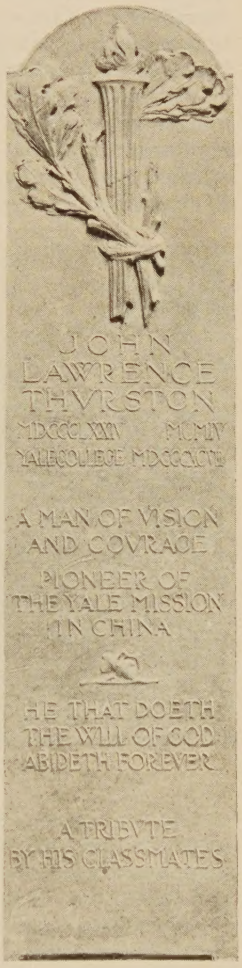
A SIGN of what modern methods of communication, the railroad and the telegraph, are doing in bringing closer together the separate provinces of huge China, appears in the proposals for union now made between the North China and the Shansi Missions of the American Board. The chief separation between them has been the distance; that is now reduced by more rapid travel, till there seems no reason why they may not work as well or better under one organization. The Prudential Committee has approved the plan of union and authorized its adoption as soon as is practicable.

Stress Missions

THAT'S right, Mr. Minister! Put it down in your vacation notes as to next year's policy: "I will endeavor to open the eyes of my people to the marvel of the present missionary situation; to make them feel the challenge of the times and the zest of meeting that challenge; to widen the interest and stimulus of life for a congregation that tends to become self-centered."

His Classmates' Tribute

ONE hundred and fifty members of the class of Yale '98 were grouped around the Thurston Tablet in Memorial Hall at Yale on the morning of Tuesday, June 17, when the tablet was unveiled. Though the classmates were costumed in the weird dress of a New Haven commencement, there was an element of admiration and strong loyalty to the memory of Thurston on every face. Thurston was the spiritual mainspring of his class, the persisting inspiration of the Volunteer Band of ten men, and one of the strong forces for faithfulness and devotion in the entire Young Men's Christian Association. No element of the heroic was lacking when he left his work in China, after one year, to return under death sentence but with unbroken courage and with an abiding belief in the perfect will of God. It is interesting to see that in that corridor at least six of the tablets have been erected to missionaries by classmates who held them worthy of honor.



IN KURDISTAN

By Miss THORA WEDEL-JARLSBERG, of Harpoot, Eastern Turkey

KURDISTAN proper—that district whose Armenians as well as Kurds speak Kurdish—extends from the upper course of the Tigris northwards to the Sassoon mountains. The southern part is an immense plain, very hot in summer; the north is mountainous, with plenty of water and fertile valleys. The population consists of about 60,000 Armenians and about three times that number of Kurds. There are also Syrian Jacobites and Greeks.

A KURD TILLING HIS FIELDS

The Armenians live partly in towns, of which there are three, Farkin, Rudwan, and Hazro, and most of the trade and industry is in their hands; the rest live in villages and till the ground for the Turkish Aghas, to whom they have to pay one-sixteenth of all they possess, besides the one-eighth they pay to the government. They have also to do any work the Agha may require, and if their cattle or goods are stolen they can't expect justice from the government, which is itself powerless against these Kurdish chiefs. In spite of their rather unfavorable circumstances, many of the Armenians are doing fairly well, and hard poverty is not so apparent here as it is in other districts.

But the spiritual need is so much greater. There are two or three small Protestant communities in Farkin and Killesi where the people are taught the way of salvation, but the vast majority of the people, the Gregorians, seem to me nearly like heathen. Their priests preach in the Armenian language, which is not understood and means nothing to the hearers, at least to the women. Many can't preach at all, and a large number of villages only once a year get a visit from their priest. No wonder that many of these people yield to the influence of Islam. Not long ago all the inhabitants of a certain Armenian village turned Moslems, and gave the following reason: "The only thing we know of Christianity is that we have to fast, and we don't care to be robbed because of that. Now we are Moslems ourselves and can rob others instead."

A good instance of such perversion was told me by a pastor. About fifty years ago a man brought his corn to mill. He waited for his turn to come, but at that moment a Kurd arrived and succeeded in getting his corn ground first. The Christian was indignant, but dared not do anything. However, the thirst for revenge became too strong. So the next day he went to the Mullah and renounced his Christian faith. Then he found out his enemy and thrashed him, saying, "Now I am a Moslem too, and can punish you."

From that man have sprung ten other Moslem families living in that village. It is sad to think that some of the fiercest and most feared Kurdish tribes are the grandchildren or great-grandchildren of Christian Armenians. Here we witness the struggle of a Christianity without life and without love, and therefore powerless against the dread Islam. Up till now an intense hatred of the Moslems and a clinging to their own nationality have preserved the Armenian people, but now they are in great danger of giving up the struggle; if help is not soon forthcoming, Kurdistan will perhaps before long be a wholly Moslem country.

Even the Protestants are not much of a light in all this darkness. They are much more like Jews than like Christians. "We are the elect and all the others can go to hell," would express the opinion of the average Kurdistan Protestant. Thank God, there are exceptions, but very few. I have met only one man there who was in sympathy with our work for Moslems. Our little Armenian house girl gave us—quite unconsciously—some very good information on the way these people think. We ask, "What must you do to be saved?" She: "Become a Protestant!" We read to her of the Saviour coming to save sinners. "Are the Kurds sinners?" A loud "Yes." "Then Jesus has come to save them. Are the Armenians sinners?" Silence; at last rather hesitatingly, "A little."

My companion, Miss Elvers, who is a trained nurse, and I wanted to reach the Kurds. We arrived at Farkin November 11, 1911. Very soon we started a dispensary in our tiny living and dining room, while the patients waited in the dark kitchen. The number steadily grew and we got as many as eighty in a day. We tried to tell them as well as we could in Kurdish that God loved them. Many Moslems were very thankful. A young mother whose boy had been healed said with a beaming face, "I thank Allah and Isa" (the Moslem name for Jesus). Wherever we went we were followed by sick people who wanted to be attended to at once, and many were the blessings wished us, though we had plenty of bad words and stones thrown at us too. The roof of our neighbor's house used to be lined with children who would keep on throwing stones and saying all sorts of ugly things. But on the whole it was a very happy time. We felt that we were the representatives of Christ in that dark place and were glad. But our joy was soon ended. One day an official told us that the Vali (governor of a province) had forbidden us to do any medical work. We had to submit, much to the displeasure of the people. Christians and Moslems alike cursed the government with all their heart.

We then spent some time in the villages and in the Sassoon mountains, where we got a very favorable impression of the Kurds. They bring their flocks from the lowlands and live in camps for several months. The Kurds are very different from the Armenians; not so industrious or intelligent, nor so crafty either, but merry, always ready for a joke, childlike and in a way loving. On the other hand, they are covetous; theft and robbery is their living and they "lie like water," according to their own saying. Once we went to visit a camp noted for the fierceness of its inhabitants, so that we could hardly get our Armenian boys to show us the way. One of the women used us very roughly indeed. "Aren't you afraid that we will kill you and take your things?" she said, and pulled us about. "No; we love you and want to do you good." "Really? then we love you too; sit down and read to us." So we did, and it was a joy indeed to hear these wild women explaining to each other what we had said. Once another woman took a stick to prevent our entering her camp, but she too ended by asking us to read, and became quite friendly. The first mistook us for policemen sent to inquire about the two oxen stolen by her people the day before. Our helmets are objects of won-

KURDS CUTTING ALFALFA

The woman at the left is holding a sickle such as is universally used for cutting all crops. In the background are a number of the black tents in which the Kurds live in the summer

der and fear. We are said to wear them in order to hide ourselves from God.

On the whole, the mountain Kurds seem very willing to listen to the gospel, the men especially, many of whom are fine, manly fellows and very courteous. The Kurds of Farkin are much more fanatical, but even they can be reached through medical work. The saddest thing is that the Christians are the greatest obstacle to work among Moslems, and as long as there is no spiritual church which might give a loving welcome to possible converts, such work would not be likely to be successful. Our first duty must therefore be to do what we can for the Christians of Kurdistan, that they may know the way of salvation themselves, and so long to teach it to others. Evangelists and teachers are the great need of that country, but it must be men and women who know Him whom they have believed and who are willing to rough it for His sake.

REV. DEVELLO Z. SHEFFIELD, D.D.[1]

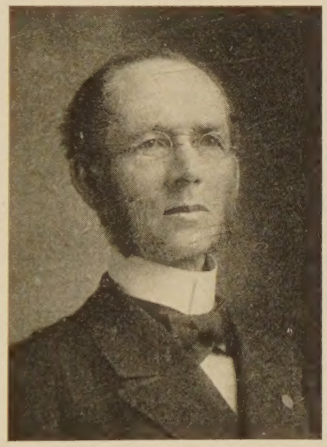
THERE entered into rest—from natural causes the cabled word declared—at Tungchow, July 1, one of the veterans of the North China Mission, Rev. Develo Z. Sheffield, D.D., for forty-four years a missionary of the American Board at that station, and for nearly half that time president (of late, president *emeritus*) of the North China College, now the Arts College of the North China Educational Union. Dr. Sheffield's career in China covered within nine years the entire history of the North China Mission; it linked the days of prejudice, hatred, and persecution with these of respect, good will, and opportunity. His death removes one of the conspicuous figures in North China missionary history.

Dr. Arthur H. Smith, who went to

[1] Born in Gainesville, N. Y., August 31, 1841; studied at several academies; spent two years in army during Civil War; was graduated from Auburn Theological Seminary, 1869; ordained 1869 by Cayuga Presbytery, Auburn; sailed from San Francisco October 4, 1869, by steamer for China; arrived Tungchow November 28, 1869; spent four furloughs in United States; married Miss Eleanor M. Sherrill, July 27, 1869.

North China three years after Dr. Sheffield, writes the following review and appreciation of his colleague's life work:—

"It was a great advantage to Mr. Sheffield that he was during all his missionary life at a single station, and that that station was Tungchow. He applied himself to the study of the Chinese language with that dogged perseverance and patient plodding which were leading characteristics of all his work. Long before 'courses of study' had been invented, he had made his own. By indefatigable perseverance, never laying aside his interest in the language, he acquired a mastery of it both in the colloquial and in its literary style equaled by very few.



REV. DEVELLO Z. SHEFFIELD

"As the 'high school' expanded into a real college, Mr. Sheffield's sphere of intellectual activity widened. A great variety of subjects was taught by him, and each one of them with a characteristically thorough preparation. In teaching physics he made his own electrical machine, which sent off sparks of great size (sometimes even six inches in length) and brilliancy. At that period his mechanical ingenuity was never dormant, and his gifts in this line found scope for exercise in handling Chinese workmen and in dealing with many practical problems. One of the by-products of his talent in this line was a bicycle of the old type, not indeed well made, but under such rigid limitations it was a surprise that it could be made at all.

"The Mission Theological Seminary held intermittent sessions, according to the supply of students, giving Mr. Sheffield a still wider range for his careful studies. As a result of these and of his college work, he began to publish books in Chinese—an 'Outline of Theology,' afterwards much expanded and improved. A 'Universal History,' at that time the only work of its kind which was widely circulated, gave a whole generation of Chinese their first ideas of the great, mysterious outer world. This work, like the theology, while constructed on the lines of a generation ago, was for its time a valuable contribution to missionary literature, comprising with maps and an index six Chinese volumes. It was used as a text-book in the college, and copies in special covers were circulated among officials. In 1889 Mr. Sheffield issued a 'Church History' covering the period to the Reformation. An additional volume carrying the history to the close of the German Reformation has been nearly completed. In 1893 appeared a 'Systematic Theology,' which was a complete revision of the outlines already mentioned. This was followed by a 'Political Economy' (1896), 'Principles of Ethics' (1907), 'Psychology' (1907), and 'Political Science' (1909).

"When the high school became a college (in the early nineties), Dr. Sheffield was of course chosen president, a position from which he sought retirement in 1909 on the occasion of a furlough. During all this long period every class in the high school and college had come under his personal influence. Dr. Sheffield was for very many years the secretary of the mission, a position of honor which is incidentally onerous. Through his intimate knowledge of the educated Chinese of the mission, he was in touch with every station and with everything of importance in every station, and was thus enabled to give counsel and in general to act as a balance wheel. In the earnest discussions of the mission

meetings, the opinion of no other man had so much weight. His knowledge of materials and of workmanship made him for many years almost a perpetual member of the building committee of the mission. When the college was removed from the city to the suburbs of Tungchow, Dr. Sheffield, in the summer of 1895, incurred the hostility of a local carpenter crazed by jealousy, who with a comrade inflicted more than thirty dangerous wounds in such a way that recovery appeared a physical impossibility. Yet from this terrible attack he did make an almost complete recovery. One of his assailants died in prison, and Dr. Sheffield's appeal to the official for the release of the other one was the occasion of a flowery inscription presented to him by his Chinese admirers, lauding his magnanimity. This pair of scrolls and accompanying tablet hang in the hall of the principal college building.

"At the bursting of the Boxer storm in 1900, Dr. Sheffield was in the United States, but he hastened to return to take up the novel and complex burdens of that time in the physical, moral, and spiritual reconstruction of the church and the college, when the strain both upon the missionaries and the converts was almost too great to be borne. In the deliberations which resulted in the present joining of three missions in a Union College, and of as many more in the Union Medical College, and of some in other allied institutions, Dr. Sheffield was a prominent and an important figure, clear in perception, strong in conviction, wise in counsel, with a ripe judgment, and—especially in his later years—a breadth of toleration which strong natures, even after prolonged experience, do not always acquire.

"At the missionary conference held in Shanghai in 1890, Dr. Sheffield was elected a member of the committee to prepare a new version of the New Testament in the *wen-li*, or literary style of China. At the next conference, in 1907, the completed work was presented, and Dr. Sheffield was appointed chairman of the reorganized committee, which undertook the same task for the Old Testament. This labor, upon which men from widely separated parts of the empire were engaged, represents an amount of toil very little understood, and requires a preparation of scholarship which few missionaries in China are able to furnish. At the same conference Dr. Sheffield was the chairman of the important committee on the training of Chinese workers, his paper being a summary of the conclusions to which his long experience in this line had led him. In the autumn of 1912, at the age of seventy-one, Dr. Sheffield's complete failure in health rendered it necessary for him to resign his place on the translating committee, and to give up all other forms of work. His fertile mind no longer responded to the stimulus of external events. The otherwise melancholy spectacle of the dismantling of our earthly tenement is perhaps one of the finest intimations of our coming immortality."

CHINA'S COUNTRY FOLK

By Rev. ROBERT E. CHANDLER, of Tientsin

Of his initial tour into the country outlying from Tientsin, Mr. Chandler says, "I am sure I never had such a variety of every-day experiences in three weeks before." Some of these fresh experiences are vividly described in the following article. — The Editor.

THE small villages, isolated by distance and by flood conditions, are well worth study and work. Here we get normal life, community life, and some touch of Christian homes. I cannot get away from the impression of Sunday services in these places. We walked far Sunday morning to reach one, taking a circuitous road of nine miles. We passed a clear river; it was the first time I have been tempted to swim in China, except at the seashore.

BRIDGE AT A MARKET TOWN NEAR TIENTSIN

But I don't know what the stray wayfarers might think; and then the day wears on, and the two Mu Shih's (pastors) are expected. We get a welcome at the village, look over the plant, somewhat damaged but under repair, and then we worship God together in the rooms of the teacher-preacher. Women and children filling up the space on the Chinese brick bed, men on stools and benches inside and in the outer room, a row of bright, eager schoolboys—these all gaze and listen; only the small children are restless. Surely we want to give these folk the best we can, they are so ready to drink in what we say. A full morning service, a short interval for chatting and eating a simple meal; then they are all on hand for another meeting, and listen to the new Mu Shih's stumbling Chinese and wonder about him. But something of the spirit catches. And there is no stumbling, no lack of trust, in the simple prayers they offer.

On another Sunday we were in a village where all are terribly destitute; the water is bitter, the soil is poor, the floods drowned last summer's crops and have not yet entirely subsided, and many of the villagers begged in Tientsin last winter. Poverty is a big problem here at all times. We noted the wasted bodies and the hunger with which children scrambled for peanuts. But we were there on April 27, and that Christian community of about eighty, counting the families, simply made us forget that they were poor. In Japan, Europe, England, and America prayers were going up for China, especially for her government; in every province of this land there were large assemblies for prayer in the cities, officials attending by instruction. These humble villagers felt the common thrill, forgot themselves in the thought of country, and prayed boldly and directly, one after another, both men and women. The Father hears such prayer. It is certainly good for the missionary to come in touch with these people, even if they are unkempt and uncouth.

Next morning about seven o'clock a wizened old head is poked in at the window where we are sleeping, and a shrill voice cries: "Aren't the Mu Shih's up yet? Come and eat food!" Sure enough, it's an invitation to breakfast with this gentleman and some of his sons and grandsons. A little square

table set on the brick bed where we sit cross-legged; common bowls in the center full of fish, and eggs cooked with leeks, from which we eat with our chopsticks; a bowl apiece of gruel, thin, brown, absolutely insipid; and then heavy bread-lumps, two dishes piled again and again with these, till the "out-kingdom-man" thinks he can never look upon one again. Oh, for a single muffin! The mother who has prepared the food does not eat with us, but in this case she ventures to come and stand over us while we eat, repeating insistently: "Eat bread! Eat soup!" She is concerned that the new Mu Shih's food capacity is so small. Well, there are reasons for that; but the old Mu Shih makes up for him in part, and there is no mistaking the hospitality of the meal.

We felt it no more when we dined with a young "new China" official later, and he gave us actually fifty different dishes, almost all delicious, if strange. Here we had our chopsticks kindly washed for us, just behind our backs, every five or six courses; and finally were served each a cup of hot water with which to rinse our mouths clean! But the dinner was a very worth while occasion; two heads of schools in that district city, the "Commissioner of Education," the Chief of Police, one Chinese and two American pastors, were the guests.

The schools! How they are springing up, and what live centers they are all through the country! You unearth a big school in what seems a very small village. Generally it is in some old temple buildings. Many are very crude; the equipment is inadequate. The worst thing of all is what the Chinese take as a matter of course—rough brick floors. Cracks to catch and hold all the filth! and Chinese pupils are not taught by precept and example to keep the floors tidy, rather the contrary. Also the ventilation is poor. But none of these disadvantages can keep back those boys. They are out to learn. English has to be taught in the country now; it is demanded. Perhaps the teacher cannot pronounce or converse himself, but at any rate he has the beginning. In one district city we found a government school, one of three in the city, where excellent work is being done in English and other branches. The teacher of English is interested in Christianity,

A CHINESE FERRYBOAT

A most useful and well-patronized institution on all rivers

and called on us frequently at the chapel where we were staying. As for his boys, we could not keep them off if we would; they called on us in groups every afternoon, and twelve or fifteen of them came to evening prayers every night. Their interest was in speaking English and in things foreign, but also in what we had to teach of Christ. We must try to meet all the demands of these minds, and it will take all that we have and the best we have.

Another interesting sight was a Christian school started last February, financed entirely by the local church society, and already full to its present capacity with thirty pupils. They pay a small tuition fee, and about half the boys come from other villages and board there. We lived adjoining this beehive for some days, and entered into work and play. A real Chinese boy is almost up to the best American product. He has some of the same foibles and failings.

Another innovation of these modern times is sports. The district official of whom I have spoken instituted an athletic meet for the schools of the city, the first event of the kind ever held there. He directed it in person, faultlessly attired in frock coat and tall hat. Some of the races were novel. Small boys, gagged, sat on the shoulders of big boys, blindfolded, and holding their ears directed them to distant posts, where were caps which the small boys wore back. We attended the meet for some three hours, and were cordially invited into the chief pavilion; in the course of that time I think five different events were run off. Then the teachers of the largest school were disgruntled because their boys had not won the most prizes, and they marched them off. But it had been a great spectacle and an excellent thing for the boys and for the city. There was even a girls' school, another product of this one official's energy; the girls attended the meet in their school uniform and occupied their own pavilion. They did not cheer and sing and wave banners, however, but behaved very properly. The official's wife sat with them.

Ordinary straight preaching has not gone out of style or out of value in these times. Every market day the chapels are open. After a man has been bargaining out in the dusty street all the morning, he is ready enough to drop into a hall if it happens to be on his way. He comes in with a sack over his arm and a pipe and a teapot hanging somewhere about him. He stares and listens for a while, nods his head and mumbles, "Yes, that's a good Way, a very good Way;" then accepts some hot tea and goes along to his village. But some carry a gleam with them, and we never can tell where the fire will shine out.

CHINESE CHRISTIAN CHURCH, TIENTSIN

The Union Church, organized, supported, and conducted entirely by Chinese; its meeting place is the American Board's city chapel, an historic spot in the North China Mission

There is a new line of appeal to the people since the republic came in, the appeal of individual responsibility for the nation. My companion took a little mirror along, flashed it on the

listeners sometimes, and asked them to look at China's king—the one who now directs this country, for weal or for woe. They wouldn't quite take in the idea; but it very evidently had interest for them, and started an idea in their heads. They will get it; they are beginning to think there are new ideas and new ways in the world. Much of the preaching was done on the street corners, wherever a small group would gather. Under the shady trees, by the river bank—the circumstances often reminded me of the work of Jesus as it must have been. We started somewhere next to the life of the people; then told them stories and parables and our good tidings. Nowhere was there any opposition or even discourtesy. The Chinese are a reasonable people. They are a most lovable people. I thank God for the chance to work in the Chinese country and in a Chinese city.

MRS. BERTHA F. DYSART

THE *Missionary Herald* of May, 1911, recorded the sailing of Rev. and Mrs. John P. Dysart to join the Rhodesia Branch of the South Africa Mission. But little more than two years later it has to record

MRS. BERTHA F. DYSART

the sad news of Mrs. Dysart's death at Mt. Silinda. From the birth of twins, one stillborn, the other living but a few days, she did not rally; soon after, her spirit followed into the land of eternal light. The pathos of this sudden and crushing loss to Mr. Dysart, to the mission, and as well to family friends in this land and to the supporting church (Second Parish, Portland, Me.) is beyond words to declare. The sympathy and prayers of a multitude of hearts will go out for them. It is said to mark the first death of a member of this mission on the field during the twenty years of its history.

Though but so short time in the service, Mrs. Dysart had already won a large place in the affection of the mission and in the division of its work. In the absence of the Wilders on furlough in this country, the Dysarts were in charge of the Chikore station and busy at its manifold tasks. Some idea of the hold which this quiet, gentle lady had thus secured may be learned from a letter of one of her colleagues, Mrs. Sidney F. Dart, who joined the mission the same year:—

"Mr. Dysart and his wife and Mr. Dart and I were closely associated from the very first, studying together, working together, and for months living in a crowded house with only a curtain separating their room from ours. So we four grew to be very close friends.

"Both Mr. and Mrs. Dysart studied hard their first year until they had become our best authority on Chindau. She had almost finished making a set of charts in Chindau for the Chikore

school, as the government wishes Chindau taught in place of Zulu.

"After the year of language study, when they were placed in charge of Chikore station, she superintended the women's meetings, school sewing, and other work with earnest devotion and enthusiasm, planning for their development and gaining the confidence of the people through her interest and sympathy. During this last year of famine, she has helped in caring for the many, many starving natives from the Sabi valley, who came in crowds to Chikore. Most of them could be kept only over night and then sent on to the government station, with a very doubtful chance of help. But those who were too weak, and the women with little starving babies, she fed and comforted while the men went on to Chipinga. So these strange heathen women, living many days' journey away, learned also to look to her for help and cheer.

"We who loved her know how deeply she was interested in the natives, how conscientiously she studied this poor, degenerate dialect in order to get nearer to their thoughts and hearts, how patient and hopeful she was through the week of illness and increasing weakness, and at last how bravely and lovingly she faced the end, with thought only for her loved ones and their sorrow."

A BULGARIAN OFFICIAL'S VIEW

THE present Minister of Education of Bulgaria, Mr. Peoff, a graduate of Robert College, in an address recently in the National Assembly, gave this frank tribute to the effectiveness of the Protestant churches and of their ministers in this land now commanding such attention:—

"I turn now to the other side of the question (as to the placing of clergy on the proposed—large district—school committees). I am still more outspoken than those of you who speak by rote against the clergy and who are simply repeating the phrases which they have read elsewhere concerning French and Roman Catholic priests in general. I affirm that if there is no place for the Church in our (national) life of today and of the future, then we ought instantly to cut it out and discard it utterly. I know churches, however, gentlemen of the Assembly, which are able to be living (live) churches, of which not only the clergy but the whole laity, the people, feel themselves to be members. The Pravoslav has been and can again be such a church. If our Church is to exist, then we must arrange for it to be a vital church. Her representatives must live with the people, must come to their aid at every point in life. *They* too must go hand in hand with the teachers themselves; for I see no other intellectual worker with whom the teacher can coöperate in relieving the poor, the suffering, and those borne down by the forces of tyranny and reaction. Our clergy, gentlemen, can be made such an aggressive force as is the Protestant clergy. To my mind, the difference between the Protestant clergy and ours is doctrinal; however that may be, there is nothing to hinder our clergy from participating in the every-day life of the nation as much as the Protestant clergy does."

THE UNITED MISSIONARY CAMPAIGN

AT A MEETING OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD HELD JULY 8, 1913, THE FOLLOWING STATEMENT WAS ADOPTED AND IT WAS ORDERED PRINTED IN THE *Missionary Herald.*

To the Congregational Churches of the United States:

Announcement has recently been made concerning a movement for the joining of home and foreign mission forces of all denominations in a nation-wide presentation of the missionary cause. Inasmuch as the prosecution of the plan proposed has wide bearing upon the missionary activities of the local churches, the societies undersigned desire to lay before their constituency a statement of the situation, and to ask them to express their will through their delegates in the National Council at Kansas City next October. A considerable number of the State Conferences meeting the past spring have expressed their approval.

The consciousness of the essential oneness of all missionary work of whatever type, and wherever prosecuted, has been rapidly increasing in recent years, but has not found expression in any large and adequate way. Last January, the Conference of Secretaries of Foreign Mission Boards reached the unanimous conclusion that the time was ripe for a step forward toward united effort. Accordingly, it made overtures to the Home Missions Council, looking to a joint campaign of education and inspiration. These overtures were welcomed, and on March 19 a committee of twenty men, representing the two bodies, met to consider what action might be possible and desirable. They found themselves in hearty agreement upon the proposition that, for the future, all presentation of the claims of missions at home and abroad ought to be made pursuant to a concerted plan in which every interest should have due recognition and to which it should be a party.

It was also agreed that the plans formed and the activities undertaken ought in the most complete way to be under the direction of the home and foreign mission boards, availing themselves of the aid of interdenominational agencies in such manner and degree as circumstances might suggest.

A considerable number of denominations have signified their willingness to coöperate in the general plan above described, and steps have been taken to work it out on the following lines:

1. By arranging a series of interdenominational conferences of one day each during the coming year in as many communities as possible, and continuing this effort from year

to year until the whole country is covered. This matter has been taken up locally by a number of states, and through interdenominational communities they are planning to reach every city and village within their borders. The Laymen's Missionary Movement has been asked to relate its effort to the general movement, and it is hoping to hold 300 or more of these one-day conferences during the coming year. All these conferences will focus primarily on the definite object named in Number 3 below.

2. By prosecuting throughout the year a special effort to reach all members of churches through the printed page. To this end the plans for Home Mission Week, November 16–23, which had been inaugurated by the Home Missions Council before the United Campaign was proposed, will be carried out in their integrity, and as a feature of the larger movement. In the latter part of the winter the allied Foreign Mission Boards will plan for a similar special presentation of the work abroad. In this entire effort the Missionary Education Movement will be a prime agency through which the Boards will work.

3. By concentrating the entire appeal of the year upon the proposal to make the month of March, 1914, the time for a simultaneous Every-Member Canvass throughout the churches of the nation. This canvass will be conducted by each participating denomination in accordance with whatever system of benevolences it may have in force, and will cover the entire list of its missionary agencies. Churches or denominations for whom March is inconvenient will, of course, fix upon some other month.

While the Missionary Societies of the Congregational denomination have neither the right nor the power to commit the churches by which they are supported to the above undertaking, they do ask from all churches and pastors a very careful and sympathetic consideration of the plan. Whatever may be the detailed steps by which it is expressed in action, the situation outlined is so gratifying an advance toward the unity of all Christian people, it marks the removal of so many of the perplexities which have hampered missionary fellowship, it is so full of promise for future economy and efficiency, it holds such large possibilities for the expansion of Christian missions, as to command our instant and eager interest. It has clear and important bearing not only upon the plans of the year ahead, but upon the long future of the Kingdom of God.

IT IS ANTICIPATED THAT THE ABOVE STATEMENT WILL BE ADOPTED BY ALL THE NATIONAL CONGREGATIONAL BENEVOLENT SOCIETIES AND BY THE EXECUTIVE COMMITTEE OF THE APPORTIONMENT COMMISSION AS THEY SHALL DECIDE TO JOIN IN THIS UNITED MISSIONARY CAMPAIGN.

HOME DEPARTMENT

A SOBERING STATEMENT

THE churches hold even for the month of June. The gifts of individuals show a slight decrease, and again the big loss is in the column of matured conditional gifts, over which our devotion and even sacrifice have no direct control. We have to record a loss of almost $4,500 for the month. We have sent out from the district offices of the Board a plain statement of the fact to the pastors in these districts whose churches have not contributed this year. We beseech every individual to *make sure* that every dollar gathered for the Board is on its way to Boston or a district office. We have just one month after these words reach your eye. It will be a month of great anxiety, for our increased expenditures are sufficient to wipe out the slight gain in receipts that we show over last year.

May and June show a combined total loss of over $13,600. Victory lies not in this direction. We long for the outpouring of individual gifts sent in the joy of coöperation and in full approval of the Board's great work abroad.

It is easy to remark that present financial conditions throughout the country account for the decrease in gifts, but that does not cure the patient. If some gifts are falling off, then the rest of us must be the more loyal and faithful, lest our assurance be turned into dismay.

After all is said, we envy those who have the privilege of giving. It is a pleasure to draw a check for such unselfish and far-reaching work. It is deepening our influence and upbuilding our character and ministering in the name of Christ.

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$11,131.04	$12,184.17	$650.35	$798.11	$4,000.00	$861.25	$29,624.92
1913	10,987.13	11,567.62	713.91	1,022.13		861.25	25,152.04
Gain			$63.56	$224.02			
Loss	$143.91	$616.55			$4,000.00		$4,472.88

FOR TEN MONTHS TO JUNE 30

1912	$208,174.00	$45,022.78	$11,269.07	$108,690.00	$33,666.00	$17,286.80	$424,108.65
1913	212,178.34	41,742.38	14,156.32	123,096.19	34,500.00	17,533.29	443,206.52
Gain	$4,004.34		$2,887.25	$14,406.19	$834.00	$246.49	$19,097.87
Loss		$3,280.40					

THE COMING CAMPAIGN

The United Missionary Campaign is making steady progress. Dr. A. J. Brown, of the Presbyterian Board, accepts leadership, and preparations

are going on for introductory conferences throughout the country this fall. The scheme has been broadened as to time. The effort now will be to cover with conference work all cities of 5,000 or more in three years instead of one year, as proposed at first. March is still held to as the most appropriate month, all things considered, for the canvass, and much stress is laid upon the value of the simultaneous feature of it. It is understood, however, that some other time may prove more convenient for the canvass, and may be followed in some communions.

Leaders of the conference teams have been secured, and they are busy in different sections making up their number. The entire state of New Jersey, for example, will be covered by one team, under the lead of Sec. David McConaughey, of the Presbyterian Board. The team will include secretaries and missionaries of various boards, about six members all together. Four conferences each week will be held by each team for dissemination of missionary information and zeal and the detailed discussion of the plan of the simultaneous every-member canvass in March.

The Conference of Congregational Secretaries held in Boston, June 13, revealed heartiest sympathy toward the general plan and the desire that the Congregational churches might be solidly united in the movement. In view of the early meeting of the National Council, when a representative expression may be obtained, the Secretaries thought best not to take such an attitude as might commit the denomination in advance.

It is the first time the home and foreign boards of all denominations have ever united in this country upon any great task. It is a most significant and heartening event—a great, united American campaign of human sympathy for those at home and abroad whom we can help. Prayer is the prime condition of success.

EDWARD LINCOLN SMITH.

DIFFICULTIES

At the recent Students' Conference at Northfield, one evening's program was given to addresses from leaders of the student movement in other countries. Baron Nickolai told of the government opposition, of the swirling currents of infidelity and immorality sweeping over the Russian universities. Reports from all South America showed that there education was apparently synonymous with atheism. A man felt ashamed to admit any value in Christ for fear of being classed as an ignoramus. Mr. Maury, of France, told of moral conditions in which a man would hardly dare to confess that he recognized laws of restraint or principles of conduct above the beast.

In every other land except America and England student groups seem to be in the grip of negation, of doubt, of struggle for even the name of purity. In the delegation meetings that followed, our own men were heard to say in a dozen different phrases that the tiny molehills of problems in our colleges seemed as nothing when compared with the terrible conditions abroad. Here and there in our homes are students who are reviewing the last college year. Has it found them faithful to their Christian convictions? Have they carried over into college the spirit and the earnestness that were theirs in the Young People's Society before they left home? Have they fallen easy victims to the arguments of "broadening horizon" and "new views" that so often are only lax laziness concealed by a thin cloak?

In a later conversation with five of these foreign leaders, a deep gratitude insisted upon creeping into consciousness that we in this land still could descry the traces of the Puritanism out of which we came and from which many have sought so eagerly to flee of late. Here men dare to be in earnest. Here men are under burden of proof to defend their departures from earnest living. Here our great universities are the centers of our Christian determination, and are sending down

to us in the home towns thousands of men who have stood straight and have fought the good fight for character in the four years.

Here, too, are the men and women by scores who only in college come into contact with the great Call and Challenge of Service that is swaying their lives for years to come. The number of Student Volunteers is not decreasing. They are coming on in a host. To be sure, only a few finally reach the goal—only a fraction have the qualifications that enable them to enter the field; but none the less, even while we pray for more and better men, we remain thankful for the leadership, the granite principles, the manly courage, and the virile faith that our students across this land possess. As a class no age in history can show their equal. As individuals we can be proud of their spirit and hopeful for the life work each will achieve.

LIVE NEWS AND LIVE PLANS

The new book on Turkey will be in print September 1. No mission study book could possibly be more opportune than this. Its first chapter, entitled, "The Cockpit of Europe," has had to be rewritten three times to meet the changes that each month's news have brought.

The repulse of the Turk from Europe is not only an historical event of first importance, such as we seldom are able to include in our missionary studies, but it will also profoundly affect the future of all our missionary work in the Turkish empire. Only a few weeks ago, in the weekly edition of the *London Times*, an authority on Turkey deduced strong argument to prove that the only thing the Turkish leaders can now do is to ask a group of European experts to take over and administer the internal affairs of Turkey in Asia. This writer, long resident in Turkey and thoroughly familiar with the elements of disintegration and upheaval that are to be found throughout the empire, feels certain that the Turkish empire is doomed to go upon the rocks within a short time and to be divided among the Powers in the zones of influence and control unless finances, gendarmes, and law courts, and wherever possible the governmental administration, are placed under European influence and intelligence. Just imagine what such a thing would mean for our work in Turkey!

But the object of this article was not the discussion of the history that is now in the making, but the delight and the value of mission study linked up with such important changes. A new purpose in the production of this book may be mentioned. We want it to be as suitable for reading as for study. Most of our mission study books, both in the arrangement of their material and in their typography, confess themselves to be text-books in the first instant they are opened. This book has been written in the thought that scores of reading circles will be formed in prayer meetings and church groups where we can hardly expect members to attend the sessions of a study class, but where they will be definitely interested in a rapid reading of a realistic account of our missionary work in the empire. As we have talked the matter over with printers and binders, it becomes apparent that the book can be placed in the hands of our young people at twenty-five cents a copy, and yet in binding, paper, bulk, and illustration, in everything except length, it will be the equal of the regular study books of the past few years.

Since this is the first time in years that the Board has published its own study book about its own particular field, where a full third of our investment is made each year in men and money, surely it is not too much to hope that pastors everywhere and leaders everywhere are going to make every effort to see that our older Sunday school classes, our young people's societies, and our earnest friends are brought into contact with this volume.

FOREIGN DEPARTMENT

AFRICA

Famine Past at Mt. Silinda

Miss Gilson writes from Mt. Silinda, in Rhodesia, May 10:—

"In this vicinity the famine condition is fully relieved for the present; to the south and west the crops are very poor. Our people will be tempted, as last year, to sell for a high price. We hear that the heathen people on the farm are grateful for what the missionaries did for them, and they say that they can see that the Christian people who were in our employ were much better off during the famine than they were. The girls are very busy just now harvesting the large crop of corn and mungoza planted under the superintendence of Miss Clarke. At eleven o'clock in the morning, after the day's lessons are finished, I give out one hundred knives to as many girls, and they go into the field with baskets and cut mungoza for two hours; then before eight in the morning and after half-past one in the afternoon twenty girls in the boarding department are engaged in the same way. There will probably be nearly a ton after the girls have threshed it with sticks."

⚜

Schools Opened at Mt. Silinda

Mr. Fuller writes of the reopening of the schools on the 8th of April, after six months of inactivity due to the famine. It took some faith to make the start, but no trouble was found in buying food for all in the boarding departments, though prices were abnormal. It was really a surprise to find the schools filling up so rapidly; few of the older boys who went away to work had returned, but there were a large number of famine children to take their places, and some little folks came from the kraals for the first time. The situation was particularly hard for Mr. Dart, as he had almost no well-trained boys to help him in the shop at the building operations.

During the rains the missionaries did little touring, though the natives kept at it and did much good. The missionaries are undoubtedly closer to

MT. SILINDA FARM FROM THE SCHOOLHOUSE

THE CHISAMBA CHURCH

the natives than ever before; their efforts to relieve suffering and their sacrifice to supply seed have been appreciated and will not be forgotten. A change is seen in the attitude of the people, and many of the race are ready to admit that the white people and the missionaries especially saved their lives. The changed attitude is seen notably in the way the people regard the present and future of their country and race. Many of the most intelligent among them realize that the old is passing, and that they must prepare for the new if they are to exist as more than serfs of the soil. They see that the white man is there to stay, and he is better equipped than they are for the development of their country and management of affairs.

⚜

The Strong Church at Chisamba

With the return of Dr. and Mrs. Currie and Dr. and Mrs. Cammack to this country, the important station of Chisamba was for a time left with no male missionary on the ground but Mr. L. Gordon Cattell, newly arrived and still occupied in language study. He writes that the services each Sunday have been conducted by Lumbo, a native pastor, the various elders taking turns in preaching:—

"That the interest in 'the words' has not weakened is shown by the fact that each Sunday our church, capable of seating 500, is crowded; also at the Sunday school we have an average attendance of 450. In the primary Sunday school sometimes there are more than 200 children. What this means to the future life of the work can be imagined. Then besides these services held in Chisamba each Sunday, at two of our outstations services are also conducted. At Ciyuka, the village of Chief Kanjundu, a Sunday school was commenced this year, and already the attendance equals that here."

⚜

TURKEY

The Church at Tarsus Cannot Hold the Crowd

That the need is real and urgent for the new church building at Tarsus, for which offerings were made at the last annual meeting of the Board and have since been coming in, a recent letter from Mrs. Christie makes evident. She speaks of her daughter, Mrs. Rogers, and a score of the older students as

NEW CHURCH LOT AT TARSUS

having just returned from the present place of worship after fruitless effort to get even within hearing distance of the preacher:—

"Not only was the audience room filled almost to suffocation, but also all the available space on the porch and about the windows and even down the outside stairs! This after the smallest children had been provided for by a service in the kindergarten room, and those a little older by still another service in the room used for the boys' school, these both being on the church premises. Many others besides those mentioned above also went away for the same reason before the services began. It simply breaks one's heart to see people pouring out of a churchyard before service has begun because there is no place left for them in the audience room.

"The new lot has been walled in and material is being bought with which soon to begin the walls of the church building. Gratitude has been defined as 'a lively sense of favors to come,' so we are most grateful for all that has thus far been done for Tarsus, and are encouraged by it to go on expecting continued interest and prayer and gifts until the full completion of the present church enterprise."

The Missionary's Help at Adrianople

The July *Herald* contained some account of Mr. Woodruff's early arrival at Adrianople and of what he found there just after the surrender. The longer and more detailed story of Rev. T. T. Holway brings out the grewsome scenes that were witnessed and the noble service the missionaries were able to render. Practically all their time was given to relief work for the captive Turks, particularly across the bridge on the small island in the River Tundja, where thousands of them were crowded, "wreckage left by the ebbing tide of Mohammedanism." In the pestilential air of that charnel house, fighting famine and all manner of epidemic diseases, these men toiled for days, till at last some semblance of order and proper care was attained. Mr. Holway thus describes the end of the ordeal:—

"On April 9 we got the last of the desperately sick moved from the island on our twelve stretchers and in our own cart and *taloga*. The drivers, fearing cholera, were almost rebellious, but soon yielded. Every man who could had to hobble. Then we went from tent to tent, leaving the dying in order to save the others. Some we had to beat back with sticks for lack of

room in the 'hospital.' One man refused to go unless his chum could go too. Others, being left behind, threw their dying comrades out into the stinging rain, that they might take their places within. Some shared the little food they had. Others ravenously fought to strip the feeblest of that which 'would not save their lives, but would help to save mine.' Last of all, we had the Turkish orderlies put the dying into one tent and throw the dead into a near-by trench. Thus finally, the next day, the island, formerly a paradise as a palace garden, but now an inferno, was absolutely emptied and quarantined.

"Sunday, April 13, I spent with General Broadwood, Dr. Calthorpe,

MR. WOODRUFF

MR. HOLWAY

and others cleaning up Marash camp of its sick, getting the last of them into a large old factory which I had found; in digging long trenches there and seeing that guards compelled men to use only the trenches; in sweeping out the factory, cleaning up the yard, building fireplaces, and having soup cooked; then, knowing that abler hands than mine, in the persons of the British Red Crescent, would now do the work, I went to lead a prayer meeting in the city on the subject of 'Fellowship with God.'

"The next morning Mr. Woodruff, who while on hand had been tireless in similar work to mine—Mr. Woodruff and I started for our semi-annual trustees' meetings at Samokov. How homelike it all was there and how peaceful! And how good it was to feel that one had helped, in however small a way, to save some lives! I think I understand now as never before the significance of Isaiah's words about Christ: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'

"The war has been terrible. Loss of life, especially among Turks and Bulgarians, was heavy. Thousands of widows and fatherless children will feel its consequences for years to come. And the Balkan outlook for the immediate future is very cloudy. All liberty is costly. But God is bringing good out of all this evil, in addition to the liberation of Macedonia."

JAPAN

Hand-Picked Fruit in Hidoka

Rev. George M. Rowland, of Sapporo, writes of a fortnight's tour upon which he had gone under the impulse of his long-cherished desire to get at the little towns near Urakawa, that desire being quickened by the request of the Federated Missions and the Federation of Churches to evangelize the coast of Hidoka. Some of the experiences of the tour were very stirring:—

"In Shitsunsi-Mombetsu we held a meeting under the auspices of the local Young Men's Association. Next morning we had a call by eight o'clock from a man thirty-five years of age, who had been at the meeting. That call became a visit lasting till afternoon. The friend had heard the Truth, knew the teaching to be good, expected sometime to become a Christian, but couldn't yet make up his mind to take the step. After explanation and exhortation, and while we were talking, he bowed his head and of his own motion declared his pledge (*chikai*) to devote himself and his house to God, in a simple, child-

like prayer of consecration. He asked us to call at his house to see his wife and twelve-year-old son. This we did that afternoon, and found wife and little boy apparently more ready for the Truth than the father had been. That family of three will be baptized probably at the first opportunity. The story won't be less interesting to you when you hear that father, mother, and son had all been attendants at the Bartletts' preaching place in Otaru.

Y. M. A. nearly Y. M. C. A.

"By the way, Hokkaido is full of Y. M. A.'s, organized to seek their own moral culture and usually to do something for their several towns. And almost everywhere these Y. M. A.'s are eager to get up a meeting and ask us to speak, putting no restrictions upon us as to what we shall say. Indeed, they expect Christianity. What could they have better than Christ to accomplish the moral culture for which they are organized? These Y. M. A.'s are our allies almost as much as if they were written Y. M. *C.* A.

"At Appetsu we made a point of calling on Mr. Asayama, whom I have been teaching for some ten years, as I saw him once or twice a year. Here again the wife was more nearly ready for the final decision than the husband, but we decided to press him to make the great decision. She joined us in our exhortation. Among other things she declared that she felt the presence of God with her here, and had no trouble in believing God. Briefly, they decided to ask for baptism, the couple, some sixty years of age, and their granddaughter, thirteen.

The Public Schools Help

"At Saru-Mombetsu we made inquiry at once for the leaders of the Y. M. A., and found them to be two of the leading men of the town. They received us with open arms, and though we had come entirely unannounced and it was then about noon, they said they must have an address, and themselves went directly at the preparations.

"That afternoon we called at the public school to see a teacher whom I have known for years, and who was in the normal school at Sapporo. Before we had gone far in the conversation, this young man said in the presence of the principal and his two fellow-teachers that he had decided to ask for baptism. This confession was made without our seeking it, without any hesitancy in the presence of his fellow-teachers, and yet with no braggadocio. It was made in the most natural and frank manner possible. This young man too is a son of Christian parents. That night we had a good audience in the Y. M. A. clubhouse, and the principal of the school spoke with us.

"These are in a way small things, but really they are not small in themselves, and besides their intrinsic import they are straws that show which way the wind blows."

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Dr. Mott's Visit to Osaka

Mr. Allchin, of Osaka, reports the reception of ten new members in May to the Umeda church, with the prospect of a dozen more in July, partly a result of Dr. Mott's visit to Osaka, when his speeches powerfully affected hundreds of young men of the city. It is too early as yet to speak of the additions in other churches or the total result of the visit. Mr. Allchin quotes a prominent pastor of Osaka as expressing the opinion that less than ten per cent of student inquirers come into the churches; if this be true, then only about 60 of the 660 who signed cards at the different meetings will be gathered in. It will be possible by next fall to judge more clearly.

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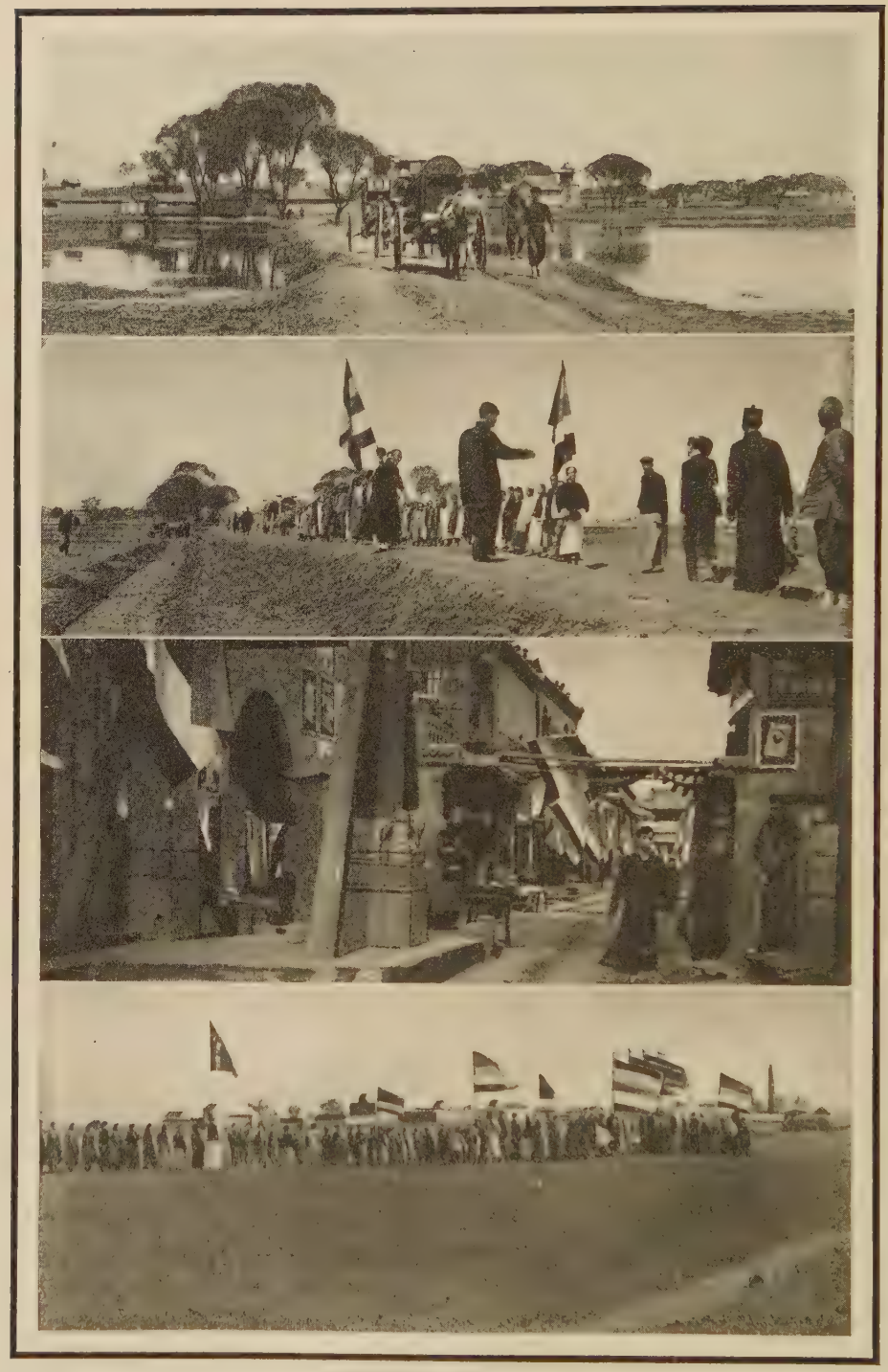
CHINA

Getting into Fenchow

From Rev. W. R. Leete's leisurely account to his home friends of his experiences on the trip from Peking to the station to which he has been designated—Fenchow in Shansi province—



GETTING INTO FENCHOW

Top: The road above the flooded fields
Next: Welcomed by the boys of Pai Hui
Next: The town of Chi Hsien
Bottom: Entering Fenchow

we take some extracts covering the later part of the trip, after the railroad was left:—

"One of the most interesting towns through which we passed was Chi Hsien, noted for its public spirit. Since its streets look somewhat like those here, and since I have no pictures of Fenchow yet, this photograph is included. There are several things to note in the picture: (1) the policeman who stands at the right under the gateway and has a black stick under his arm; (2) the cigarette posters on the walls—the one with a cock on it is typical; (3) the republican flags which they fly every day; and (4) the drum-tower down the street and at the center of the town. Notice also the pavement. When we put up our downtown work at Fenchow, we want to put in a good pavement in front of it, so as to give the Chinese an idea of what can be done in this line.

"The roads to the next stop were more or less uncertain, and we did not dare to walk a great way ahead of the carts. Ever since last summer great stretches of land have been covered with water, which should be called the Fen River. In vain the people have been trying to get the river back into its true course. But it now looks as if not only last year's crops and this year's would be lost, but also some of next year's. The only hope for the situation is that some engineer can be found who will do the job without much cost. The villages of this plain are so poor that at best they cannot pay the full expense of such a work, and yet the number of people who would be affected by a famine would be nearly 5,000,000.

"Though these waters are deadly to the people, they are very picturesque to the tourist. Fortunately the roads are generally a bit above the level of the fields.

"It was shortly after we had passed one of these lagoons where two herons were fishing that I noticed two huge Chinese banners in the distance and about them quite a crowd. Without much thought I supposed them to be soldiers, but as we got nearer, Mr. Pye said it must be the boys of Pai Hui marching out to welcome the new 'Mu Shih' (pastor). And sure enough we were met by Mr. Wang, an old opium smoker and village devil, Mr. Chang, Cheng, and Chan of the school. Their greeting was delightful in its courtesy and sincerity. Don't think of these Chinese as barbarians.

"But most surprising of all was the sudden realization that they were all singing 'Boola.' 'Boola' is a very popular song, I have since learned, among all the Chinese schoolboys. So in triumph we marched into the town, while people with curiosity-worn eyes thronged the way; it must have been a great advertisement for the work.

"About 3 P.M. I saw a pagoda far away through the trees, and concluded that it must be the one a picture of which had been sent me. After we had gone five miles farther we got out, because now the walls were in view. A rider dashed up on one of the little Mongolian steeds and then turned back to the city to announce our arrival. They had expected us on another road, but when we had gone half a mile farther Dr. Percy Watson and Pastor Jen and a delegation of helpers met us, followed at some distance by a mighty company of schoolboys. They had a dozen different flags and banners. When we came up to them we were told that we must go down through the center of the semi-circle they had formed. So to the crackle of firecrackers and a song of welcome we took our places in the center. The leaders at the outer ends of the line came down through the center in a sort of inside-out movement, and we followed the double file for two miles into the North Gate of the town. It was a double gate, with the outside entrance from the west. Old dusty cannon, with huge iron bands and touch holes as big as your thumb, lay about, half buried in the dirt. Typical grinning watchdogs of stone, with tasseled breasts, glowered at us from the side lines. Except for the company

of 200 marchers, there seemed to be few people in the streets, as compared with a place like Tientsin. The shop fronts, however, were well filled, and at the doors of the residences women stood in their gaudy pantaloons and double-breasted coats and plum-blossom cosmetics.

"Then we turned up the street toward the church's impressive tower. Only residences seemed to be here, since there were only doors and blank walls to be seen. As we turned past the entrance to the church and into the compound, crackers were again set off by a teacher who held one end of the bunch and swung them out from his body. Again we had to run the gauntlet. We were home and the crowd departed."

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The Star-Spangled Banner in Peking

In a letter to home friends, describing the celebration, May 7, of the recognition of the republic of China by the United States (see article entitled, "The Chinese American Association," in the July *Herald*), Miss Lucy I. Mead, of Peking, makes special mention of the music at the church service in the afternoon:—

"The pupils of the boys' and girls' orphanages took part, our glee club of girls sang, and best of all was the music by the splendid United States military band. Unless you've been away from good band music and heard only a lot of awful noises from groups that were called bands, you cannot appreciate our delight. In the midst of the program the band struck up, 'Oh, say, can you see?' and almost instantly all the foreigners in the building were on their feet. As we were scattered through the audience, the Chinese were amazed to see us here and there, apparently without a signal, spring to our feet; then they followed our example. I don't know when I've had anything thrill me as that did. At the end there were three cheers for the United States of America, led by the Chinese; then three for the Chinese republic, led by Mr. Williams.

"The glorious great flags were loaned by the Legation, and were fine as they hung back of the pulpit, by the door, outside of the church, and at the front gate, always with the five-striped one beside them. It is a shame that there is not a large United States flag belonging to the compound. My silk one is still the largest, and looks very small when put beside the greatness of the buildings, etc. Several people have sent hints home that it would be a most appreciated act if some person or group of people would send us a few great big bunting ones, the larger the better. We ought to have at least five for decoration when we have such meetings here, or, if at any time there should be danger, for protection to our property. So again I throw out the hint that we will heartily thank any one who sends us such a beautiful and useful article; don't be afraid that you will duplicate, for we've waited in vain many years, and as I said, need several and could use more.

"Thus you see we are not in immediate danger of stagnation, nor of getting too narrow in our interests. As Miss Miner said, 'There is enough to keep one very busy and interested if she just tended to other things and did no so-called missionary work at all.' However, we do squeeze in the regular work and a good bit of extra too, which arises because of the wonderful new opportunities that surround us on every side. Still we wish we were each one several people, to do the work that is wanting to be done. The girls' prayers were beautiful that evening, so full of love and thanksgiving."

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Stirring Times at Paotingfu

Mention of Paotingfu always stirs the heart of the American Board's constituency. A slow, hard field, where heroic service has been rendered and the last sacrifice of precious lives has been made, we have waited long to hear of reaping and advance at Pao-

THE CURIOUS CROWD IN CHINA'S STREETS

tingfu. Rev. Elmer W. Galt, now in charge there, writes of signs that are inspiriting and appealing now at that center:—

"There has come in with the overthrow of the Manchu régime a far greater open-mindedness to the claims of Christianity than ever before. Even the average man in the street feels that Christianity is something alive and aggressive. He knows little in theory about the difference between a republic and a monarchy. He sees still less of practical differences brought about. But with the change there has been born, even in him, a certain quest of progress. He is also inoculated with a certain vague impression that the Christians, out of proportion to their numbers, have had a share in opening the land to progress, and in all the awakenings from the lethargies of ages.

"But especially have the better educated classes become more approachable with the change. They see unmistakable evidence of a large influence wielded by Christianity in behalf of progress and reform. Those of them who have a real patriotism stirring in their breasts are therefore ready to listen to Christian teachings and to weigh them in the balance of common sense. To such men the church ought to lose no time in presenting the claims of the Christ.

Missions form a Y. M. C. A.

"In consultation with the Peking secretaries, in the autumn we evolved the plan of undertaking in a small way some union mission work within the city, somewhat along Y. M. C. A. lines. Perhaps if we created conditions that called loudly enough for Y. M. C. A. supervision, appeals could be made in our behalf that would meet with response. For the present, we would dig a little deeper into private pocketbooks and go ahead, awaiting the issue. So we opened in an excellent location a

reading room and social center, furnishing it nicely and providing good literature. We started a bi-weekly lecture course, securing good speakers to lecture on themes religious, or otherwise morally and educationally profitable. We opened Bible study classes for men, providing good leaders. These efforts have all met with excellent response. Attendance on lectures has varied from 200 to 2,500, the average under men of no particularly marked fame being about 300. The present attendance on weekly Bible classes reaches about 120. The reading room has been well patronized, and classes in English conducted there have proved a paying investment. Our movement has fathered the organization of a local Reform Society, which has started with good promise. This society is a branch of the International Reform Bureau, which is effectively at work against opium and other evils in the land. Our parent society, moreover, has itself evolved during the last three weeks into a fully organized city Y. M. C. A., employing one paid native secretary. The Chinese are entering very heartily into this organization, and are assuming most, if not all, of the budget. Probably the general Y. M. C. A. will see its way soon to provide a foreign secretary, and will also begin a campaign for funds for a building.

Twenty-one Centers to Six Workers

"And our outstation work? Every time we see or hear from one of our country evangelists the burden of his remarks is the new opportunities and the enlarged outlook, and oh! that we might have an increased staff in the field! What can six men do to lay deep the foundations and build strong the work in twenty-one distinct centers already opened in our field—a field over one-fourth the size of Iowa! What can they do towards answering the appeals from new centers, some of them seemingly more promising than some of the places where work has long been started! There is a good-sized city in which, under the influence of a retired official who was converted somewhere in the south, about sixteen men of leading families, holding high literary degrees, have become inquirers. They urge us to visit and to nurture them. We have had no work there before. Shall we neglect other work, that we may listen to their appeals?"

INDIA

Fears for Their Girls Overcome

Mrs. Lorin S. Gates, of Sholapur, in the Marathi Mission, indicates what has been accomplished in the way of winning the confidence of the people, as she draws the contrast between the beginnings of work for girls and the present situation:—

"When Mr. Gates and I first came to Sholapur (1875) I started a school for high caste girls, securing as teacher a Christian lady whose father had been a Brahman. I was obliged to have the school in the lower end of the church, as no available building could be secured by Christians! I had to walk very carefully to avoid trespassing on their religious principles. One time I went to school and found the teacher sitting disconsolate and alone. 'What is the matter, Malthibai?' I asked. 'Well, Mrs. Gates, you know a lad was baptized here last Sunday, and the people have got frightened and are afraid you are going to baptize all their girls, and they will not send them.' For a few days the teacher had to sit in an empty room, till the girls began coming one by one.

"But a more serious hindrance came later, and we had difficulty in getting the girls again. And what do you suppose was the cause? Why, nothing but an innocent looking organ that a Boston gentleman had sent out to me! The report quickly spread that the white lady was not satisfied with the slow way in which girls came to school; she wanted to get a great many at once, and so had got this box of musical sounds to entrap the girls! And what

do you suppose this lady was to do with the girls? When she got a sufficient number, she was going to have their eyes extracted to send to her country, where the eyes of the girls were not so pretty and black, but almost white! Is it any wonder that the girls were kept at home? Now there are over one thousand girls being educated in Sholapur, and we are welcomed everywhere as the dearest friends of the women. Behold, what a change!"

GIRLS' SCHOOL AND KINDERGARTEN BUILDINGS, SHOLAPUR

THE PORTFOLIO

In the Judgment of Peking

Tomorrow week will be a unique day in the annals of Christian missions. The Chinese government has issued a request, through all high provincial authorities in the country, to the Christian churches to hold special services of prayer for the success of the new government on April 27. This departure from precedent will be welcomed by all Chinese who have the true interests of their country at heart, irrespective of creed.

Even when the revolution was actually in progress, and the revolutionary leaders announced their intention to "abolish restrictions to trade and commerce, and to insure religious toleration," there were few foreigners who believed that the prejudices of centuries could be so promptly overcome. But in respect of religious toleration the republican government has loyally fulfilled its pledges. The provisional constitution enacted that "citizens of the Chinese republic are all equal, and there shall be no racial, class, or religious distinctions." Some of the highest posts in the land were given to Chinese Christians. And so far as we are aware no instance has since occurred where the government or the people

have discriminated against professing Christians.

The government has given convincing proof of sincerity in promising to insure religious toleration. The request for special intercessory services must, therefore, be regarded as the triumphant and final vindication of missionary effort in China. Merely to thank the thousands of devoted men and women who have sacrificed homes and comfort and too often life itself to bring enlightenment to China would be an inadequate recognition of their services. Their blameless lives have introduced a new standard of ethics into China. Their schools and colleges have done more than anything else to pave the way for the adoption of Western methods of efficiency and rectitude in official and commercial life. Their hospitals have relieved widespread misery and saved thousands of valuable lives. Their religion has created new ideals, has awakened

"The faith that life on earth is being shaped
To glorious ends; that order, justice, love,
Mean man's completeness, mean effect as sure
As roundness in the dewdrop."

The government's request must, we think, be regarded as a public expression of appreciation of missionary effort. More even than that, it is a dramatic proof that the republic starts its permanent career by definitely breaking away from the prejudices of the past, and by recognizing that missionary effort has been, and will continue to be, one of the most important factors in the awakening of China. It is an earnest of the government's intention to enlist the missionary on its side in effecting the regeneration of our great nation.

From editorial in The Peking Daily News.

The Pending Struggle in Turkey

The near future will probably see a severe and prolonged struggle in Asiatic Turkey between the ideas of liberalism and the old school of Moslem theological thought, according to which church and state are one indissoluble whole. Which of these will ultimately gain the upper hand cannot now be foreseen. But the result, as regards the future of Turkey, will be the same, whichever of these tendencies ultimately triumphs. The success of the former would mean the destruction of Turkey as a purely Mohammedan power; the success of the latter would be but the prelude to the final disruption of the Turkish empire through internal revolution and foreign intervention. And the disruption of the Turkish empire would be the beginning of the end of Islam as a political power in the world. Her future would lie with that school of thought which has transformed the Indian Moslem into a modern Mutazilite, and when once Islam casts off the fetters of tradition, none can say whither she will take her way.

From an article entitled "After the War," by Rev. W. R. W. Gardner, in The Moslem World for April, 1913.

THE BOOKSHELF

The Modern Call of Missions. Studies in Some of the Larger Aspects of a Great Enterprise. By James S. Dennis, D.D. New York: Fleming H. Revell Co. Pp. 341, with index. Price, $1.50 net.

In this volume Dr. Dennis has gathered eighteen articles on one and another aspect of the broad missionary theme contributed by him during the last score of years to various magazines and papers. These articles have been revised—in some cases, it is said, practically rewritten—to bring them down to date, as their field of view has opened out rapidly in this twentieth century. While a few of the chapters seem rather special and circumscribed in their range for such publication (as, for example, the one entitled "A Christmas Gift of Prayer for Syria," contrib-

uted to *Woman's Work* for December, 1889, that being the month of prayer for Syria in the calendar of the Presbyterian Church (North) for that year), other chapters are of the broadest range and are addressed to the largest missionary public. It is worth much to have put into permanent form and within reach the knowledge and conclusions of so widely informed a missionary student as Dr. Dennis on themes like these: Missions and Diplomacy, The Missionary Factor in Colonial History, Missions and National Evolution, Commerce and Missions, Islam and Christian Missions.

The book contains a vast amount of ordered information on the relation of the foreign missionary enterprise to other fields of human interest and endeavor. It answers a thousand questions such as are continually being asked by leaders of missionary meetings, writers of missionary papers, and preachers of missionary sermons.

The Great Embassy. Studies in the Growth of Christianity. By Cuthbert McEvoy, M.A. London: James Clarke & Co. Pp. 96. Price, 1/ net.

An endeavor to show by the witness of Old and New Testaments, of Past Results and Present Needs, of the new aspect of "Home and Foreign," all converging in a personal call, that the missionary spirit is the touchstone of Christianity. The book is too brief, superficial, and scrappy to make an adequate presentation of its case.

The King's Business. A Study of Increased Efficiency for Women's Missionary Societies. By Maud Wotring Raymond. West Medford, Mass.: The Central Committee on the United Study of Foreign Missions. Illustrated. Pp. 287 with index. Price, 50 cents net.

The text-book issued by the Women's Central Committee for United Study in 1913 deals with the machinery and method of the foreign missionary enterprise at the home base. It is not so romantic a subject and the volume is not so alluring as in the case of some of its predecessors; but it contains a rich fund of information and suggestion on the practical matter of sustaining missions, and it is all put in orderly form, with appropriate outlines and questions to make clear what is being taught. A striking series of posters and charts embellishes the book. And, let it be noticed, the title is in plain English; no more Lux, Dux, or Nux.

A Rainbow in the Rain. Being the Journal of Margaret Watson, a Sojourner in England, and The Letters of Chu Shien Yo, a Chinese School Boy. By Jean Carter Cochran. New York: Fleming H. Revell Co. Pp. 104. Price, 50 cents net.

The story of a great sorrow transfigured; of a new vision caught when it seemed the light had gone from the world—very delicately and naturally told and leaving its moral to be perceived by the reader. A new type of missionary apologetic.

Missionary Methods—St. Paul's or Ours: A Study of the Church in the Four Provinces. By Rev. Roland Allen. New York: Fleming H. Revell Co. 234 pages. $1.50 net.

This book, just from the press, is almost startling in the thoroughness of its study of the measures used by Paul in establishing the Church of Christ in Galatia, Macedonia, Achaia, and Asia; in the comparisons of these measures with those now practiced by modern missionaries; and in the suggestions of radical changes in present methods in order to more substantial and permanent success.

The author, by a careful collation of the teachings and the life of Paul, concludes that his phenomenal success lay in the fact (1) that he was a preacher of the gospel and not of law or a form or system; (2) that he kept himself in the background, pushing his converts to the front, putting the responsibility upon them; (3) that he made the Church indigenous to the soil in which it was planted; (4) that he never subsidized the Church or appeared in any way as responsible for its support. The author contends that it was through these principles, faithfully applied, that the success of the first century of Christian missions was won, in the face of persistent persecution, and not through unusual conditions in the country or by the use of miraculous power.

Mr. Allen holds that in so far as modern missions have departed from

these fundamental principles upon which Paul's success was based, they have failed, and he presents some exceedingly strong arguments to establish his contentions. He shows that the overmastering dominance of the foreign missionary permanently residing in one place has prevented the development of the native pastor and Christian leader; that the modern missionaries have given altogether too much prominence to forms and traditions; that the institutions they have established have been, for the most part, but Western churches and schools set down in the midst of an Oriental community, wholly out of harmony with its thoughts, tastes, and customs; and that by the use of Western money the entire Christian community has been pauperized and stunted in its growth.

The author has had actual experience in missionary work in China, and so is able to apply his comparisons with directness and force. He fails, however, to represent the general missionary position, because he writes from the standpoint and experiences of an English Churchman. Many of the shortcomings charged to modern missionaries as a whole belong almost exclusively to those of his own communion, and only in a limited degree to non-ritualistic societies. At least the first three of his four principles of Paul's success, as recorded above, are in a conspicuous degree put into practice by the missionaries of the American Board, as well as by other similar boards. The author does not seem to give due weight to the great success of missions during the last fifty years, as measured not only by the actual growth of the Church, but by the changed attitude of peoples and nations to Jesus Christ, and their readiness to listen sympathetically to the gospel message and to assist in promoting its institutions.

Nevertheless, this is a most stimulating and suggestive missionary book, and should be read with care by every missionary on the field and every candidate and missionary administrator at home. It is Biblical, radical, constructive, and wholesome. J. L. B.

Lotus Buds. By Amy Wilson Carmichael. New York: George H. Doran Company. Pp. 340, with fifty half-tone illustrations. Price, $2.00 net.

A missionary book as unique as it is striking, written by one who has given her life to the redeeming of baby girls dedicated to the temples of India. She calls these children her "lotus buds." "The little lotus buds are His, His, and not another's. The children of the temples of South India are His, His, and not another's. So now we go forth with the Owner Himself to claim his own possession."

Several chapters of the book are given to the stories of individual children who at various times have been at the nursery at Dohnavur, in South India. They reveal the ceaseless struggles against the wiles of priestcraft, popular superstitions and customs, moral inertia, legal restraints, and the like, that stood in the way of securing these lotus buds from the temple pools. The descriptions are accompanied by bewitching illustrations — "photographs," as the author says, "insipid as compared with the lively originals."

In the thirty-fourth chapter (and we must admit that the book seems longer than is necessary) the author takes up the question of changing the law, which at present is against reform in matters of this kind. "We would have the law," she writes, "so amended that whoever has been in earnest enough about the matter to try to save the child from destruction should be given the right to protect her if, in spite of the odds against him, he has honestly fought through a case and won. Any one of us would gladly go to prison if it would save the child, but the trouble is that it would not. Only those who have had to go through it know what it is to stand and see that cup of poison being prepared for an unsuspicious child."

The inspiration of the book comes not only from the fact that good results have been secured, but also in that

there is a Christian woman at work in the heart of India, endeavoring to lay open before the world one of its great sores, in the hope and full expectation of a complete cure in time, though at present the law is to the contrary.

E. F. B.

A Wayfarer in China. Impressions of a trip across West China and Mongolia. By Elizabeth Kendall. Boston: Houghton Mifflin Company. Illustrated. Pp. 338. Index. Price, $2.50 net.

A journey of six or seven months through a land ordinarily does not qualify one to write a book about it, English and French tourists in the United States to the contrary notwithstanding. But when one sets out for China, "not in pursuit of any information in particular, but just to get for one's self an impression of the country and the people," when he (or rather she) enters the land, not by the front door, but from the rear, traverses remote and unfamiliar roads, moves leisurely along, stopping at village inns, visiting the village shops, turning aside to observe local celebrities and peculiarities, and watching with sympathy and appreciation all the moving show, the result is well worth setting down in a book. And if that one happens to be Miss Kendall, gifted with unusually seeing eyes and a delightfully natural and intimate style of describing what she has seen, and moreover qualified by similar journeys in other strange lands to observe intelligently and broadly, the combination produces a book that rises clear above the common run of travel records.

The earlier part of Miss Kendall's journey brings out vividly the life of such unfamiliar regions as French Tonking and the provinces of Yunnan and Szechuan in West China, and includes such unusual experiences as a peek into Lolo Land, a stop at Tachienlu — gateway to Tibet — and a remarkable sojourn at the monastery of Omei Shan, that ancient and mysterious mountain shrine of Buddhist China. The middle part of the journey follows the more usual highways, down the Yangtse and north to the Wall, but the route becomes adventurous again as it crosses the Gobi Desert and pushes northward through Mongolia to Siberia.

The author's references to missionary work in China, though incidental and glancing, are uniformly appreciative. For example, of the missionaries she says: "If you listen to the talk of the treaty ports you will hear much criticism of missionaries and their work, and since they are human it is reasonable to suspect that they sometimes make mistakes; but after all they are the only Europeans in China who are not there for their own personal interests, and the people are quite shrewd enough to see this. In spite of differences of views, the Chinese who knows the missionary at all generally respects him. A Chinese gentleman in no way friendly to missions, speaking of the good relations that existed between Europeans and Chinese in Nanking, declared it was all because the missionaries came first."

Again she generalizes: "Indeed all over China one is impressed by the wisdom as well as the devotion of most of mission work."

And she draws this striking picture of the Chinese Christian: "I was greatly impressed by the truly beautiful face and dignified bearing of a native pastor who called upon me at my lodgings. Fine, serene, pure of countenance, he might have posed for a Buddha or a Chinese St. John. In my limited experience of the Chinese, the men who stand out from their fellows for beauty of expression and attractiveness of manner are two or three Christians of the better class. Naturally fine-featured and of dignified presence, the touch of the Christian faith seems to have transformed the supercilious impassiveness of their class into a serenity full of charm. It is a pity that it is not more often so, but the zeal of the West mars as well as mends, and in imparting Western beliefs and Western learning carelessly and needlessly destroys Eastern ideals of conduct and manner, often more reasonable and more attractive than our own."

THE CHRONICLE

DEPARTURES

June 25. From San Francisco, Rev. Albert J. Saunders, under appointment to the Madura Mission. (See page 345.)

July 12. From Boston, Mrs. F. R. Bunker, rejoining the Zulu Branch of the South Africa Mission.

July 12. From New York, Rev. and Mrs. E. A. Yarrow, returning to the Eastern Turkey Mission; also Rev. James K. Lyman, to join the Central Turkey Mission. (See page 344.)

July 15. From Boston, Rev. and Mrs. P. L. Corbin, returning to the Shansi Mission.

ARRIVALS IN THIS COUNTRY

June 9. At New York, Rev. and Mrs. Lyman P. Peet, of the Foochow Mission.

June 19. At Boston, Rev. Charles E. Ewing, of the North China Mission.

June 25. At New York, Dr. Albert W. Clark, of the Mission to Austria, on leave of absence.

ARRIVALS ON THE FIELD

April —. At Shaowu, China, Rev. Charles L. Storrs.

May 3. At Ochileso, West Central Africa Mission, Dr. Fred E. Stokey, after several months on the way spent in study in Portugal and England.

May 6. At Chisamba, Rev. and Mrs. John T. Tucker, who have spent several months in Portugal on the way.

DEATHS

May 12. At Mt. Silinda, Rhodesia Branch, South Africa Mission, Mrs. Bertha F. (John P.) Dysart. (See page 356.)

July 1. At Tungchow, North China, Rev. Devello Z. Sheffield, D.D. (See page 350.)

The officers of the American Board have been unusually busy at the summer conferences this year. Secretaries Barton, Bell, and Eddy were at the Northfield Students' Conference, conducting study classes on missionary themes, the last two also as members of the American Board Quartet, which won new laurels by its singing on the conference platform; Secretary Smith was at the Student Young Women's Christian Association Conference at Silver Bay, and Secretaries Smith and Bell were leaders in the Missionary Education Movement Conference, also at Silver Bay; Secretary Barton is on the list of lecturers at the Frankfort Bay (Michigan) Assembly of Congregationalists.

∴

Doctor of Laws is not so immediately serviceable a title in the administration offices of the American Board as Notary Public or Justice of the Peace. Nevertheless his colleagues rejoice over the new honor that has come to the Foreign Secretary, who shows no more disposition to "lay down the law" than aforetime.

∴

From East and West they come to the Board Rooms. Among recent visitors are Pres. Howard S. Bliss, D.D., of the Syrian Protestant College, Beirut; Rev. H. H. Krikorian, the well-known Christian Armenian leader and editor of Constantinople, fresh from reunion with his Amherst College class of 1883; and Rev. and Mrs. Orramel H. Gulick, of Honolulu, who come to search the Board's archives for material concerning the first missionaries to the Sandwich Islands.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch., Mrs. B. F. Bracy, 6 00
Baldwin, East Cong. ch., Mrs. Emily J. Brown, 5 00
Bangor, All Souls' Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary, 225; Bangor Theol. Sem., of which 10 for native helper, Marathi, and 30 for Shaowu, 40, 265 00
Belfast, Lucy A. Palmer, 3; Mrs. S. M. Craig, 2, 5 00
Bluehill, Cong. ch. 18 30
Fryeburg, Cong. ch., Caroline W. Morrill, 10 00
Hampden, Friend, 25 00
Hancock Point, Friend, 5 00

Kennebunk, Mrs. Geo. Parsons, 300 00
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 243; West Cong. ch., 17.50; Rev. Geo. Wm. Kelly, 1, 261 50
Princeton, Cong. ch. 8 00
Rockland, Mrs. E. M. Stubbs, 5 00
South Berwick, Cong. ch., Miss H. D. Sewall, 25 00
Waterville, Cong. ch., Robert W. Crowell, 2 00 — 940 80

New Hampshire

Concord, Friend, 2 00
Derry, Mrs. Martha Day, 2 00
Dunbarton, Cong. ch. 15 00
Epping, Cong. ch., Mrs. Geo. S. Thompson, 2 00
Franklin, Cong. ch., Mrs. S. Blodgett, 22 00
Greenville, Cong. ch., Abbie H. Allen, 1 25
Hancock, Cong. ch. 3 00
Keene, Mrs. C. B. Holmes, 2 50
Kensington, Cong. ch. 9 00
Lebanon, Cong. ch. 75 00
Manchester, Franklin-st. Cong. ch., 160; 1st Cong. ch., S. S. Marden, 1, 161 00
Meredith, 1st Cong. ch. 16 50
Nelson, Cong. ch. 23 00
Pittsfield, Cong. ch. 41 60
Somersworth, Cong. ch. 13 75
Stratham, Cong. ch., Benj. Brierley, 5 00
Sullivan, East Cong. ch., of which 5 from Mrs. R. E. Davis and 2 from Mrs. Alonzo A. Ware, 7 00
——, Friend, for work in Turkey and China, 1,200 00 — 1,601 60

Vermont

Barton, Cong. ch. 9 04
Cavendish, G. B. Woodbury, 1 00
Colchester, Cong. ch. 4 00
Craftsbury, North Cong. ch. 29 45
Dorset, Cong. ch., Vesta Harwood, 2 00
Enosburg, 1st Cong. ch. 6 32
Proctor, B. F. Taylor, 2 00
Springfield, Cong. ch. 128 86
West Brattleboro, Cong. ch. 29 18
Williston, Cong. ch., Mrs. H. C. Miller, 25 00 — 236 85

Massachusetts

Amherst, South Cong. ch., 50; North Cong. ch., 34.61; 1st Cong. ch., Mrs. Horace Norton, 25; G. H. Hale, 10; Wm. B. Jackson, 5, 124 61
Beverly, Dane-st. Cong. ch., Sarah W. Clark, 25; H. O. Woodbury, 2, 27 00
Billerica, Ortho. Cong. ch., John E. Bull, 5 00
Boston, Cong. ch. (Brighton), 67.74; Eliot Cong. ch. (Roxbury), 42.04; Village Cong. ch. (Dorchester), Josephine K. Wight, 4; Mt. Vernon Cong. ch., Miss C. E. Townsend, 3; Immanuel-Walnut-av. Cong. ch. (Roxbury), Sarah J. Bolster, 3; Rev. Allen A. Stockdale, 5; Mrs. F. L. Fisher, 10; Louisa J. Rice, 7; J. B. Lewis, 5; Friend, 500, 646 78
Braintree, 1st Cong. ch., 57.77; Miss A. T. Belcher, 15, 72 77
Brimfield, 1st Cong. ch. 20 00
Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander, 150; 1st Cong. ch., 50; Wendell-av. Cong. ch., 25; South Cong. ch., Mrs. Harry Dunbar, 5; Mrs. Harriet G. Cary, 1, 231 00
Brookline, F. M. Newcomb, 1 00
Cambridge, Pilgrim Cong. ch., of which 10 from Arthur L. Miles, 62.17; 1st Cong. ch., Mrs. W. H. Goodridge, 10; 1st Cong. ch. (Shepard Mem.), John A. Lansing, 5; Chas. S. Lewis, 25; Hubert L. Clark, 5; Friend, 5, 112 17
Chelsea, 1st Cong. ch., Friend, 5 00
Chicopee, 3d Cong. ch., Woman's Miss. Soc., Mrs. J. W. Burgess, 5 00
Colerain, Cong. ch. 10 00
Danvers, 1st Cong. ch., Friend, 5 00
East Douglas, Friend, 2 00
Easthampton, 1st Cong. ch. 34 63
Everett, 1st Cong. ch., Samuel J. Cox, 5 00
Fall River, Central Cong. ch. 216 00
Fitchburg, Finnish Cong. ch. 13 78
Foxboro, Bethany Cong. ch. 63 22
Framingham, Plymouth Cong. ch. 105 00
Gloucester, Lanesville Cong. ch., Wm. L. Saunders, 1; Mrs. Reuben Brooks, 10, 11 00
Granby, ch. of Christ, 15.20; Rev. and Mrs. Irving H. Childs, for West Central Africa, 10, 25 20
Great Barrington, Cong. ch., Mrs. Elizabeth A. Stanley, 5 00
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Hadley, 1st Cong. ch. 7 92
Haverhill, Center Cong. ch. 68 40
Hingham, Cong. ch., Extra, 10 00
Holbrook, Winthrop Cong. ch. 57 28
Holden, 1st Cong. ch., of which 1 from Friend, 14 94
Huntington, 2d Cong. ch. 10 00
Lee, Geo. W. Bidwell, 25
Leominster, Ortho. Cong. ch., E. A. H. Grassie, 10; F. A. Whitney, 15, 25 00
Lowell, Friends, 20 00
Middleboro, W. Osgood, 2 00
Millbury, 2d Cong. ch., 43.97; 1st Cong. ch., Friend, 2, 45 97
Milton, 1st Cong. ch. 40 75
Mittineague, Cong. ch. 15 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 350 50
Montague, Cong. ch., Rev. C. L. Tomblen, for work in Micronesia, 25 00
New Bedford, Trin. Cong. ch. 24 41
Newbury, Byfield Cong. ch., 14.43; 1st Cong. ch., Frank O. Woods, 5, 19 43
Newburyport, Central Cong. ch., toward support Dr. E. L. Bliss, 125; Belleville Cong. ch., 56.14, 181 14
New Marlboro, Southfield Cong. ch. 2 85
Newton, Eliot Cong. ch. 87 00
Newton Highlands, Cong. ch. 225 00
Norfolk, Union Cong. ch., Wm. E. Mann, 5 00
Northampton, Edwards Cong. ch., Friend, 1.50; M. C., for work in Bulgaria, 25, 26 50
North Attleboro, 1st Cong. ch. 5 00
Northboro, Cong. ch., Friend, 5; do., Friend, 5, 10 00
North Brookfield, Cong. ch., Mrs. Josephine C. Whiting, 20 00
North Leominster, Cong. ch., Lucy E. Shedd, 5 00
Norton, Students of Wheaton College, 25 00
Norwood, Mrs. Julia B. Hale, 3 00
Peru, Cong. ch. 2 00
Princeton, Cong. ch., Friend, 2 00
Revere, Trinity Cong. ch. 25 00
Salem, Tab. Cong. ch., Elizabeth K. Whipple, 10; Arthur H. Brown, 5, 15 00
Sandisfield, 1st Cong. ch., Mrs. Sarah J. Hawley, 25 00
Sandwich, Cong. ch. 20 50
Sharon, Cong. ch. 64 12
Somerville, Mrs. J. H. O'Brion, 25 00
Springfield, Faith Cong. ch., 50; South Cong. ch., Carrie L. King, for Sholapur, 30; Olivet Cong. ch., 25; Lilla M. Harmon, 5, 110 00
Stockbridge, 1st Cong. ch., Anna C. Lufburrow, 2 00
Swampscott, 1st Cong. ch., 17; Friend, 5, 22 00

Taunton, Chas. M. Rhodes, 75; Friend, 1, 76 00
Templeton, Trin. Cong. ch., Mrs. F. A. Akers, 7 00
Upton, 1st Cong. ch. 17 84
Waltham, 1st Cong. ch. 33 00
Watertown, Phillips Cong. ch. 367 27
Westboro, Cong. ch. 91 99
West Boylston, Cong. ch., Mrs. Emily W. Parker, 10 00
West Brookfield, Cong. ch., 19.14; do., Clara M. Barlow, 6, 25 14
West Deerfield, Union ch. 1 57
Westminster, 1st Cong. ch. 11 00
Williamstown, 1st Cong. ch., Mrs. Wm. H. Doughty, 25 00
Winchester, 1st Cong. ch., of which 150 toward support Rev. A. W. Clark, 350 00
Worcester, Piedmont Cong. ch., toward support Dr. J. B. McCord, 500; Hope Cong. ch., Albert E. Jewell, 3, 503 00
Yarmouth, Cong. ch., Ruth A. Hall, 5 00—5,039 93

Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, trustee, add'l, 40 00
Brockton, Hannah M. Gurney, by Florence W. Gurney, Ex'x, 407 85
Pittsfield, Dwight M. Collins, by Cornelia H. Collins and Geo. H. Tucker, Ex'rs, 2,000 00
Worcester, Harriet Wheeler Damon, add'l, 50 00—2,497 85

7,537 78

Rhode Island

Central Falls, Cong. ch., Percy Davenport, 5 00
East Providence, United Cong. ch. 14 35
Providence, Central Cong. ch., of which 25 from Mrs. Edwin Barrows, 10 from Chas. W. Bubier, 25 from Friend, 60 00
Tiverton Four Corners, Rev. and Mrs. Robert D. Frost, 4 00—83 35

Young People's Societies

New Hampshire.—Claremont, Young People's Study Club, for Inghok, 8 00
Massachusetts.—Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 100; do., Pilgrim Y. P. S. C. E. (Dorchester), 25; Easthampton, 1st Jun. Y. P. S. C. E., for Mt. Silinda, 5; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 30; Holyoke, 2d Y. P. S. C. E., for Sholapur, 6; Lowell, 1st Y. P. S. C. E., for native preacher, care Rev. W. P. Elwood, 30; Melrose, Ortho. Y. P. S. C. E., for Mt. Silinda, 15; South Framingham, Grace Y. P. S. C. E., toward support Rev. R. S. M. Emrich, 25; Sutton, 1st Y. P. S. C. E., for Harpoot, 10, 246 00

254 00

Sunday Schools

Maine.—Kennebunk, Union Cong. Sab. sch., for China, 3 30
Massachusetts.—Boston, 1st Cong. Sab. sch. (Hyde Park), 25; do., 2d Cong. Sab. sch. (Dorchester), 10; Tyngsboro, Cong. Sab. sch., 3.01, 38 01

41 31

MIDDLE DISTRICT

Connecticut

Ashford, Cong. ch. 3 65
Bristol, Friend, for work in European Turkey, 17 50
East Haven, Cong. ch. 11 00
East Woodstock, Cong. ch. 14 00
Fairfield, Cong. ch. 50 00
Greenwich, Wilbur S. Wright, 3 00
Griswold, 1st Cong. ch. 21 00
Groton, Mrs. E. W. Hooker, toward support Rev. and Mrs. R. S. Stapleton, 700 00
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 25 00
Hartford, Park Cong. ch., toward support Rev. A. B. DeHaan, 250; Farmington-av. Cong. ch., Anna H. Andrews, 2; Job Williams, 10, 262 00
Madison, John J. Marsh, 25
Meriden, Center Cong. ch., 54.79; 1st Cong. ch., Mr. and Mrs. Wilbur H. Squire, 7, 61 79
Middletown, 1st Cong. ch., 17.95; Ida M. Keigwin, 5, 22 95
Milford, Plymouth Cong. ch., Mrs. Owen T. Clarke, 12 62
Morris, Cong. ch. 6 86
New Britain, South Cong. ch., Marian A. Sheldon, 2 00
New Haven, Dwight-pl. Cong. ch., toward support Rev. Wm. R. Leete, 200; Geo. J. Gutbrod, 1; Friend, 12, 213 00
North Woodstock, Cong. ch. 4 50
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 32 08
South Windsor, Lucinda Willey, 2 00
Stafford Springs, Cong. ch., Minnie F. Eddy, 1 00
Suffield, 1st Cong. ch. 90 00
Torrington, Center Cong. ch. 96 10
West Avon, Cong. ch. 12 00
West Hartford, Cong. ch., Susan F. Goodwin, 5 00
Windham, 1st Cong. ch., H. C. Lathrop, 10 00
Winsted, Mrs. Sara G. Williams, 50 00—1,729 30

Legacies.—Cornwall, David L. Smith, by Geo. R. Smith, 42 50

1,771 80

New York

Arcade, Cong. ch. 6 50
Aurora, Clara A. Bliss, 10 00
Brooklyn, ch. of the Pilgrims, of which 5 from H. D. Atwater, 221.25; Central Cong. ch., T. P. Wilkinson, 15, 236 25
Canandaigua, Mrs. Harriotte E. Lee, 2 00
Cortland, H. E. Ranney, of which 100 for work in Turkey and 100 for work in China, 200; A. W. Waterbury, 5, 205 00
Jamesport, Cong. ch. 18 75
Jamestown, 1st Cong. ch., for native helper, care Rev. P. B. Kennedy, 75; do., E. W. Spring, 5, 80 00
New York, Mrs. D. Willis James, 5,000; Annie C. Burleigh, 50; Z. B., 100, 5,150 00
Oswego, Cong. ch. 14 39
Patchogue, Cong. ch., Mrs. Chas. M. Hedges, 2 00
Port Chester, C. 10 00
Poughkeepsie, Cong. ch., Mrs. Burton Gilbert, 5 00
Spencerport, Mrs. Bertha Merz, 5 00
Syracuse, Plymouth Cong. ch., E. W. Parmelee, 50 00
Utica, Bethesda Welsh Cong. ch. 50 00
West New Brighton, Immanuel ch. and Sab. sch., for Inghok, 25 00
Willsboro, Rev. C. W. Grupe, 1 00
———, Friend, Central New York, 40 00
———, Friend, 5 00—5,915 89

Legacies.—Patchogue, Frances C. Brown, by Geo. L. Chichester, Ex'r, less expenses, 565 39

6,481 28

New Jersey

East Orange, Mrs. J. A. Hulskamper, 10 00
Glen Ridge, Cong. ch. 100 00
Montclair, 1st Cong. ch., toward support Rev. and Mrs. Hugh Hub-

bard and Dr. and Mrs. James F. Cooper, 275; Geo. Weston, 50, 325 00
Newark, 1st Jube Mem. Cong. ch., Helen Eddy, 10 00
Passaic, Friend, for work in Turkey, 50
Plainfield, Florence J. Pearson, 1 00
Upper Montclair, Christian Union Cong. ch., Mrs. Geo. Rossen, 25 00—— 471 50

Pennsylvania

Berwyn, J. C. Newcomb, 15 00
Montrose, Mrs. C. N. Lyons, 7 00
Philadelphia, Elizabeth L. Peck, 5 00
Scranton, Mrs. Julia A. Sears, 5 00
Unity Station, Mary E. McJunkin, toward support Rev. F. J. Woodward, 10 00—— 42 00

Ohio

Akron, West Cong. ch., Mrs. J. S. Lane, 10; 1st Cong. ch., Adelaide L. Brouse, 5, 15 00
Andover, Cong. ch., R. C. McClelland, 1 00
Ashland, Cong. ch. 9 28
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 312; Cyril Cong. ch., 35; Denison-av. Cong. ch., Mr. and Mrs. J. D. Giangue, 15; Emmanuel Cong. ch., 10; 1st Cong. ch., Edmund Dalgleish, 2, 374 00
Columbus, South Cong. ch. 36 00
East Cleveland, Calvary Cong. ch. 10 00
Elyria, Mrs. F. B. Haines, 5 00
Hudson, Cong. ch., Geo. H. Allen, 5 00
Kelloggsville, Miss L. H. Baker, 1 00
Mansfield, 1st Cong. ch., 45.50; Mrs. R. L. Avery, 10, 55 50
North Fairfield, Cong. ch., G. N. Keeler, 1 00
Novelty, Rev. Horace J. Taylor, 5 25
Oberlin, 2d Cong. ch., Mrs. Mary B. Shurtleff, to const. *Mrs. Mary G. Storey*, H. M., 100; 1st Cong. ch., X., 10; Miss L. C. Wattles, 2; Mrs. Martha C. Thompson, 1, 113 00
Parkman, Cong. ch. 3 10
Springfield, 1st Cong. ch., Mrs. Wm. A. Stevens and Mrs. Geo. E. Stevens, 30; Lagonda-av. Cong. ch., 10; Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7.50, 47 50
Toledo, Washington-st. Cong. ch., Jos. Riggle, 1 00
Wauseon, Cong. ch., of which 1 from Mrs. G. D. Green, 11 02
———, Friend, 50 00—— 743 65
Legacies.—Elyria, Mrs. Mary J. Levagood, int. on legacy, 13 75
757 40

District of Columbia

Washington, Etta M. Eaton, 25 00

West Virginia

Huntington, 1st Cong. ch., Elizabeth Johnston, 5 00

North Carolina

Dudley, Cong. ch. 3 00
———, Friend, 6 00——— 9 00

Georgia

Keller, Emma J. Clay, 2 00
Thomasville, Friend, 1 00——— 3 00

Florida

Daytona, E. M. Condit, 500 00
Orange City, Cong. ch., J. C. Halliday, 5 00
Tampa, Mrs. J. S. Dinwoodie, 5 00
Winter Park, Cong. ch., Theo F. Daniels, Ruth R. Daniels, and Mabel E. Daniels, 20 00—— 530 00

Young People's Societies

Connecticut.—Coventry, Y. P. S. C. E., 3.17; Torrington, Center Y. P. S. C. E., for Adana, 5; Westchester, Y. P. S. C. E., 1, 9 17
New York.—Newark Valley, 1st Y. P. S. C. E. 5 00
Ohio.—Cuyahoga Falls, Y. P. S. C. E., toward support Rev. H. A. Stick, of which 1 from J. Gilkey, 6; Lexington, Y. P. S. C. E., for Pangchwang, 5, 11 00
25 17

Sunday Schools

Connecticut.—Meriden, Center Cong. Sab. sch., 11.72; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 20; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 3.77; South Manchester, Center Cong. Sab. sch., 18.50; Torrington, Center Cong. Sab. sch., Bertha G. Temple's class, for China, 3.50, 57 49
New York.—Forest Hills Gardens, Union Cong. Sab. sch., for mission work among children in China, 25.71; Ithaca, Cong. Sab. sch., 17.64; New York, Olivet Cong. Sab. sch., 50; do., Christ Cong. Sab. sch., 5, 98 35
New Jersey.—Westfield, Cong. Sab. sch., for Mt. Silinda, 30 00
Pennsylvania.—Plymouth, Elm Cong. Sab. sch. 3 19
Ohio.—Toledo, Plymouth Cong. Sab. sch., for Inghok, 15 00
Florida.—Daytona, Cong. Sab. sch., 12.20; Lake Helen, Cong. Sab. sch., for work in Turkey, 3, 15 20
219 23

INTERIOR DISTRICT

Alabama

Thorsby, Cong. ch., Rev. E. W. Butler, 10 00

Louisiana

Hammond, Cong. ch. 4 20
Roseland, Cong. ch., C. A. Tiebout, 25 00—— 29 20

Texas

Dallas, E. M. Powell, 25 00

Arkansas

Gentry, I. Nopper, 1 00

Illinois

Amboy, Friend, 3 00
Aurora, 1st Cong. ch., 35; E. E. Bouslough, 200, 235 00
Batavia, Cong. ch. 30 00
Buda, Cong. ch., Mrs. J. B. Stewart, 10 00
Champaign, Hale A. Johnston, 10 00
Chandlerville, Cong. ch. 10 00
Chicago, Rogers Park Cong. ch., 30; South Cong. ch., Mrs. H. P. Johnston, 20; Windsor Park Cong. ch., 18; 1st Cong. ch., P. C. Sears, 15; Bethlehem (Bohemian) Cong. ch., 10; Leavitt-st. Cong. ch., .70, 93 70
Elgin, 1st Cong. ch. 45 00
Emington, Cong. ch., Mrs. Luther Clark, 4 00
Evanston, Cong. ch., W. L. Richardson, 10 00
Geneseo, Cong. ch., Etta Chambers, 10 00
Granville, Cong. ch., toward support Mrs. Bertha F. Dysart, 50 00
Havana, Henry A. Collins, 3 00
Huntley, Cong. ch., for work of Dr. E. L. Bliss, 22 00
Joy Prairie, Cong. ch. 68 88
Lacon, Cong. ch., for Pangchwang, 20; Mrs. Minnie Strawn, 2.50, 22 50
Mattoon, 1st Cong. ch. 24 00

Moline, 2d Cong. ch., 38; 1st Cong. ch., Rev. Geo. G. Perkins, 3, 41 00
Oak Park, 3d Cong. ch., I. E. Brown, 1 00
Onarga, Cong. ch. 58
Ontario, Cong. ch. 12 50
Princeton, Friend, 1 00
Sycamore, Emily S. Wood, 25 00
Wayne, Cong. ch. 11 58
Western Springs, Cong. ch., Alice C. Quinby, 1 00
Winnebago, Cong. ch. 6 50
Winnetka, Cong. ch., R. T. Fuller, 5 00—— 756 24

Michigan

Detroit, 1st Cong. ch. 96 06
Grand Blanc, Mrs. Julia M. Hannaford, 5 00
Grand Rapids, Park Cong. ch., 85; 2d Cong. ch., 30, 115 00
Kalamazoo, Cong. ch., Mrs. J. C. Burrows, 5 00
Ludington, 1st Cong. ch., Mrs. E. L. Edwards, 1 00
Olivet, Cong. ch., Rev. A. F. Skeele, 5 00
Pinckney, Cong. ch. 1 30
St. Clair, 1st Cong. ch. 74 00
South Haven, Mrs. E. M. Taylor, 5 00—— 307 36

Wisconsin

Columbus, Olivet Cong. ch. 82 00
Delavan, Cong. ch. 15 00
Eau Claire, 1st Cong. ch., Mrs. E. W. Allen, 2 00
Florence, Harald Rasmussen, 3 00
Fort Atkinson, Cong. ch., toward support Rev. Richard Rose, 75; J. P. Galloway, 3, 78 00
Hillsboro, Cong. ch. 29 00
Milton, James McEwan, 5 00
Milwaukee, Plymouth Cong. ch., Gardner P. Stickney, 5; C. A. Loveland, 25, 30 00
Platteville, Cong. ch., to const. *Wm. H. Williams*, H. M. 100 00
Rochester, Cong. ch. 2 79
Shopiere, Cong. ch. 5 00
Sparta, 1st Cong. ch., H. E. Kelley, 5 00
Spring Valley, 1st Cong. ch. 5 97
Steuben, Cong. ch. 1 78
Suring, J. H. Pedersen, 4 00
Whitewater, Cong. ch. 25 00—— 393 54

Minnesota

Hancock, Cong. ch., Mrs. Addie L. Beggs, 5 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 130.44; do., Friend, 25; Lyndale Cong. ch., C. H. Hopkins, 5; E. F. Melony, for Inghok, 60; E. A. Strong, 25; Mrs. G. F. Raynolds, 10, 255 44
Northfield, 1st Cong. ch., Mrs. Carrie F. Mowery, 1 00
St. Paul, Olivet Cong. ch., Mrs. D. F. Brooks, 10; St. Anthony Park Cong. ch., Mrs. Samuel B. Green, 5, 15 00
Zumbrota, Mrs. N. E. Ballard, 5 00—— 281 44

Iowa

Carnforth, Cong. ch. 4 00
Cedar Falls, Cong. ch., of which 10 from Mrs. Vesta A. Bryant, 52 25
Clinton, Cong. ch. 7 60
Davenport, Berea Cong. ch. 7 98
Decorah, Cong. ch. 10 00
Des Moines, Plymouth Cong. ch. 43 36
Eddyville, 1st Cong. ch., I. A. Wormhoudt, 5 00
Farragut, Cong. ch. 23 57
Gilman, Cong. ch. 10 00
Grinnell, Cong. ch., of which 5 from H. S. Bliss, 111.40; Classmates, toward support Rev. A. B. DeHaan, 3, 114 40
Iowa City, Cong. ch. 25 30
La Moille, Cong. ch. 20 00
Marshalltown, Cong. ch. 43 25
Primghar, Mrs. Wm. Welch, 1 00
Quasqueton, Cong. ch. 2 93
Red Oak, Cong. ch. 19 59
Salem, Cong. ch., of which 2 from Mrs. Elizabeth F. Pierce and 2 from Mary A. French, 4 00
Sioux Rapids, Cong. ch. 19 00
Sloan, Cong. ch. 15 64—— 428 87

Missouri

Carthage, 1st Cong. ch. 9 91
Kansas City, Westminster Cong. ch., 500; Beacon Hill Cong. ch., 7, 507 00
Kidder, Cong. ch. 10 00
Lebanon, 1st Cong. ch. 14 75
St. Joseph, 1st Cong. ch., Louisa R. Tupper, 1 00
St. Louis, 1st Cong. ch., Mary Pearson, 5 00
Sedalia, 1st Cong. ch. 12 60—— 560 26
Legacies.—Less Missouri, Neosho, Mrs. Caroline P. Dale, inheritance tax, 53 11
507 15

North Dakota

Cooperstown, 1st Cong. ch. 43 55
Medina, Ger. Cong. ch. 30 00
Valley City, 1st Cong. ch., Mrs. Annie S. Greenwood, for Inghok, 30 00—— 103 55

South Dakota

Oahe, Cong. ch., 2; Moreau River Cong. ch., 1.71; Cheyenne River Cong. ch., 1.49; Upper Cheyenne River Cong. ch., 1.27; Virgin Creek Cong. ch., .76; Buffalo Cong. ch., .42, 7 65
Preston, Cong. ch. 1 31——— 8 96

Nebraska

Brule, Cong. ch., Rev. M. B. Dillon, for Shaowu, 2 50
Jansen, Mrs. Rhoda L. Strain, 5 00
Long Pine, Cong. ch. 1 42
Red Cloud, 1st Cong. ch. 40 60
Rising City, 1st Cong. ch. 8 55
Waverly, Cong. ch., Mrs. J. G. Ellenwood, 1 00—— 59 07

Kansas

Carbondale, Cong. ch. 3 00
Emporia, Bethany Cong. ch., of which 1 from Rev. D. M. George, 1 from D. C. Jones, and 1 from Hugh Thomas, 3 00
Hiawatha, Cong. ch., Julia W. Smith, 2 50
Lawrence, Plymouth Cong. ch., of which 10 from J. E. Todd, 60 00
Manhattan, Cong. ch., of which 20 from C. A. A. Utt and 1 from Mrs. Phœbe H. McKeen, 21 00
Wakarusa Valley, Cong. ch., J. W. Keck, 10 00—— 99 50

Montana

Helena, H. C. Arnold, 2 00

Colorado

Bayfield, Mrs. Elizabeth McGeary, 5 00
Boulder, 1st Cong. ch. 76 89
Greeley, Cong. ch., Miss M. A. Raymond, 1 00—— 82 89

Young People's Societies

Illinois.—Chicago, St. Trinity Ger. Y. P. S. C. E., 1.60; do., Miss. Study and Prayer Union of the Moody Bible Inst., for Mt. Silinda, 12.50, 14 10
Nebraska.—Brule, Y. P. S. C. E., for Inghok, 2.50; Fairfield, Y. P. S. C. E., 5, 7 50
21 60

Sunday Schools

Illinois.—Chicago, Ewing-st. Cong. Sab. sch., Fanny B. Fay, for China, 25; do., Kenwood Evan. Sab. sch., .75; Mattoon, 1st Cong. Sab. sch., 10; Oak Park, 1st Cong. Sab. sch., Elementary Dept., toward support Dr. and Mrs. W. A. Hemingway, 20, 55 75
Iowa.—Glenwood, Cong. Sab. sch. 4 00
Missouri.—Sedalia, 1st Cong. Sab. sch. 6 71
North Dakota.—New Rockford, 1st Cong. Sab. sch., for Hadjin, 10 00
Nebraska.—Farnam, Cong. Sab. sch., boys' class, 10 00
Colorado.—Seibert, Cong. Sab. schs. 1 64
88 10

PACIFIC DISTRICT

Idaho

Challis, Cong. ch. 9 00

Washington

Coupeville, Cong. ch. 6 00
Everett, 1st Cong. ch., W. G. Baker, 5 00
Kirkland, 1st Cong. ch., Marie Nettleton, 1 00
Ritzville, Brethren of the Pacific Conference, toward support Rev. and Mrs. C. H. Maas, 20 00
Seattle, Plymouth Cong. ch., 700; Prospect Cong. ch., 15; Fairmount Cong. ch., 5; Beacon Hill Cong. ch., 5, 725 00
Spokane, Westminster Cong. ch. 47 00—804 00

Oregon

Cedar Mills, Cong. ch., Abraham Reichen, 10 00
Central Howell, Cong. ch. 6 00
Hood River, Riverside Cong. ch., Harold Hershner, 5 00
Oregon City, 1st Cong. ch. 12 00
Portland, 1st Cong. ch., toward support Rev. E. D. Kellogg, 500; do., Harold S. Gilbert, 5; University Park Cong. ch., 10; Mrs. G. M. Parker, 3, 518 00—551 00

California

Berkeley, North Cong. ch., 10; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72; J. T. Whittlesey, 50, 132 00
Cloverdale, Cong. ch. 10 00
Fresno, Mrs. Kohar Koprielian, 3 00
Likely, Cong. ch. 3 00
Los Angeles, 1st Cong. ch., T. F. Bixby, 5 00
Martinez, Cong. ch., F. Wells, 1 00
Nordhoff, Stephen S. Barrows, 10 00
Oakland, 1st Cong. ch., Susan T. Fisher, to const. *Galen M. Fisher*, H. M. 100 00
Pasadena, 1st Cong. ch., Minnie Reeves, 10 00
Petaluma, Cong. ch. 20 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Redlands, 1st Cong. ch., S. H. Barrett, 25 00
San Francisco, 1st Cong. ch., T. B. Lamoreux, 10; Bethlehem Cong. ch., 3; Park Cong. ch., Wilson Averell, 1, 14 00
San José, Mrs. Maria B. Hills, 5 00
Sonoma, Cong. ch. 7 00
Upland, Friend, toward support Rev. W. O. Pye, 300 00
Woodside, Cong. ch. 5 00—665 00

Young People's Societies

Washington.—Ione, Y. P. S. C. E., for Pangchwang, 5; Walla Walla, 1st Y. P. S. C. E., for Shaowu, 15, 20 00
California.—Auburn, Y. P. S. C. E. 5 00
25 00

Sunday Schools

Washington.—Orchard Prairie, Cong. Sab. sch. 4 50
California.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 30; Petaluma, Cong. Sab. sch., 5, 35 00
39 50

MISCELLANEOUS

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer 2,133 22
(From Woman's Board of Nova Scotia and New Brunswick, for native preacher, Madura), 30 00
2,163 22

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,022 26
For work, care Mrs. Mary C. Winsor, 35 00
Toward new school building for Girls' School, Sivas, 1,000 00—14,057 26

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Evanston, Illinois, Treasurer 4,000 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 700 00
18,757 26

Additional Donations for Special Objects

Maine.—Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 132 00
Vermont.—St. Johnsbury, Rev. C. H. Morse, for student, care Rev. L. F. Ostrander, 4 00
Massachusetts.—Auburndale, Extra-Cent-a-Day Band, of which 15 for work, care Rev. F. B. Bridgman, and 10 for work, care Miss Annie T. Allen, 25; Boston, Mt. Vernon Cong. Sab. sch., Prim. Dept., for children's work, care Mrs. H. A. Neipp, 5; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. A. Nelson, 1; do., Friends, for student work, care Mrs. H. H. Riggs, 25; Braintree, Miss A. T. Belcher, for orphans, Harpoot, 2; Brookline, Mrs. Harriet P. Keith, for pupil, care Rev. J. X. Miller, 30; East Northfield, Y. W. C. A. of Northfield Seminary, of which 25 for pupil, care Miss Fidelia Phelps, and 25 for pupil, care Rev. J. S. Chandler, 50; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 25; Hopedale, Union ch., for native worker, care Rev. J. C. Perkins, 40; Northampton, Clarke School, Normal graduates, 52.48, and summer class of teachers, 26.24, both for King School, Marsovan, 78.72; Somerville, Highland Cong. ch., for Boys' Boarding School, care Rev. E. H. Smith, 10; South Framingham, Grace Cong. ch., Pro Christo Guild, through Rev. R. S. M. Emrich, for Boys' High School, care Rev. A. N. Andrus, 25.48; Springfield, 1st ch. of Christ, for use of Dr. C. D. Ussher, 400; Westfield, Mrs. Jane A. B. Greenough, for work, care Rev. and Mrs. L. S. Crawford, 50; ———, Friend, for work, care Rev. F. B. Bridgman, 600, 1,367 20
Connecticut.—Elmwood, Cong. Sab. sch., for village school work, care Rev. R. A. Hume, 7; Greenwich, Mrs. Frederick Billings, for Shattuck Memorial Hall, Oorfa, 10; Lyme, 1st Y. P. S. C. E., for work, care Rev. W. O. Pye, 15; New Haven, Center Cong. Sab. sch., for pupil, care Rev. J. S. Chandler, 25; New Lon-

don, Mrs. J. N. Harris, for use of Miss C. R. Willard, 1,100, 1,157 00

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Chas. A. Clark, for work, care Rev. C. A. Nelson, 5; Buffalo, Mrs. S. C. Whittemore, for Colburn School, care Rev. R. A. Hume, 100; New York, North Y. P. S. C. E., for work, care Rev. J. P. Jones, 70; do., West 54th-st. Ladies' Helping Hand Assn., for use of Miss S. R. Howland, 12; do., Rebecca S. Lowry, for hospital, care Dr. H. N. Kinnear, 5; North Tonawanda, Rev. and Mrs. Willis P. Hume, for work, care Rev. W. L. Beard, 3, 215 00

New Jersey.—Bound Brook, Wm. W. Smalley, for work in hospital, care Rev. J. E. Merrill, 120; Newark, 1st Cong. ch., Johanna Weiss, for native teacher, care Rev. J. H. Dickson, 30, 150 00

Pennsylvania.—Williamsport, Mrs. T. P. S. Wilson, for Mrs. Fanny E. Canfield bed in Annie Tracy Riggs Hospital, 5 00

Ohio.—Chillicothe, Mrs. W. F. Williams, for work in International Hospital, care Dr. W. N. Chambers, 10; Cleveland, Pilgrim Cong. ch., L. T. and C. M. Goodwin, for work, care Rev. J. H. Dickson, 25; do., Mark L. Thomson, for work, care Rev. Thomas King, 30; do., Cleveland Cross, through Rev. Thomas King, for his work, 10; Oberlin, 1st Cong. ch., Member, for King School, care Miss Alice B. Caldwell, 25; do., The Oberlin-Shansi Mem. Assn., for expenses of Shansi Mem. Academy, 1,800; do., Dr. Bosworth, through Rev. Thomas King, for his work, 30; Springfield, Alice H. Stewart, for use of Miss Irene Dornblaser, 20; ———, Friend, for Boys' School, care Rev. H. K. Wingate, 200, 2,150 00

District of Columbia.—Washington, Mrs. C. S. Hay, through Miss E. M. Stone, for *Zornitza*, 50 00

Kentucky.—Campbellsburg, Belle Boyer, for pupil, care Rev. H. H. Riggs, 12.50; Louisville, Ernest Yager, for pupil, care do., 17.50, 30 00

Illinois.—Amboy, Friend, for hospital work, care Dr. H. N. Kinnear, 2; Chicago, Grace Cong. ch., for native helper, Ahmednagar, 12; Elgin, 1st Cong. Sab. sch., for student, St. Paul's Institute, 20; Glen Ellyn, 1st Cong. ch., through Rev. Thomas King, for his work, 30, 64 00

Michigan.—Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 250; do., E. S. Clark, for work, care Dr. C. E. Clark, 15; Kalamazoo, Y. P. S. C. E., for pupil, care Rev. and Mrs. L. B. Fritts, 5, 270 00

Minnesota.—Minneapolis, Mrs. G. F. Raynolds, for work, care Rev. J. P. McNaughton, 11; do., J. H. Jepson, for Boys' School, care Rev. H. K. Wingate, 10; Northfield, Cong. ch., Rev. and Mrs. Edward M. Williams, for school, care Rev. H. K. Wingate, 50; Shakopee, through Dorothy Vollmer, for pupil, care Miss E. M. Atkins, 10, 81 00

North Dakota.—Fargo, Mr. and Mrs. N. C. Young, for Boys' School, care Rev. H. K. Wingate, 25; Medina, Carl Hillius, for use of Rev. C. H. Maas, 5, 30 00

Nebraska.—Lincoln, J. C. Seacrest, through Rev. Thomas King, for his work, 10 00

Kansas.—Leavenworth, 1st Cong. ch., for work, care Mrs. James C. Perkins, 16 00

Montana.—Missoula, Vern L. Bullis, for pupil, care Rev. E. H. Smith, 10 00

Colorado.—Denver, Tab. Cong. ch., through Rev. E. W. Ellis, for work, care Rev. V. P. Eastman, 25

Washington.—Bellingham, Mrs. C. S. Teel, for Webster Mem. Building, care Mrs. M. M. Webster, 15; Seattle, Plymouth Cong. Sab. sch., Class 37, through Rev. E. W. Ellis, for work, care Rev. V. P. Eastman, 25; do., do., Mrs. Pike's Class, through do., for Girls' School, care Miss Edith Tallmon, 10, 50 00

California.—Los Gatos, Rev. A. Fuller, for student, care Rev. F. H. Leslie, 2.50; Pasadena, Mrs. E. M. Orton, for use of Mrs. G. G. Brown, 10; Saratoga, Mr. and Mrs. J. L. Pendleton, for Bible-woman, care Miss Isabelle Phelps, 35, 47 50

Hawaii.—Honolulu, Gilbertese Benev. Fund, through Hawaiian Board, for work, care Rev. I. M. Channon, 100 00

Canada.—Ottawa, Miss M. G. McEwen, for pupil, care Miss Annie E. Gordon, 25 00

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer

For work, care Rev. E. C. Woodley, 4 75
For work at Chisamba, 1,041 80
For Institute Building, care the Misses Melville, 2,000 00— 3,046 55

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*

Miss Sarah Louise Day, Boston Treasurer

For school equipment, care the Misses Melville, 50 00
For work, care the Misses Melville, 5 00
For school, care Mrs. Thomas W. Woodside, 1 50
For work, care Miss Annie M. Barker, 5 00
For King School, care Miss C. R. Willard, 3 00
For King School, care Miss C. R. Willard, 5 00
For work, care Miss Fanny E. Burrage, 5 61
For use of Miss Alice C. Bewer, 8 75
For pupils, care Miss Mary L. Daniels, 30 00
For pupil, care Miss Clara H. Bruce, 10 00
For pupil, care Miss Clara H. Bruce, 20 00
For pupil, care Miss Elizabeth S. Perkins, 30 00
For pupil, care Miss Elizabeth S. Perkins, 32 00
For work, care Miss E. Gertrude Wyckoff, 25 00— 230 86

From *Woman's Board of Missions of the Interior*

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For hospital work, care Dr. W. A. Hemingway, 20 00
For Memorial Academy, care Rev. W. C. Fairfield, 15 00— 35 00

From *Woman's Board of Missions for the Pacific*

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For building, care Rev. H. J. Bennett, 200 00
For work, care Miss Nina E. Rice, 200 00— 400 00

From *Canada Congregational Woman's Board of Missions*

Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For the Mary M. Savage Hall, care the Misses Melville, 200 00
For the Louise Dearborn Memorial Hall, care do. 200 00— 400 00

10,076 36

Donations received in June, 54,265 50
Legacies received in June, 3,066 38

57,331 88

Total from September 1, 1912, to June 30, 1913. Donations, $637,506.87; Legacies, $111,378.35 = $748,885.22.